



BHAVAN'S BOOK UNIVERSITY

HINDU AMERICA?

Chaman Lal

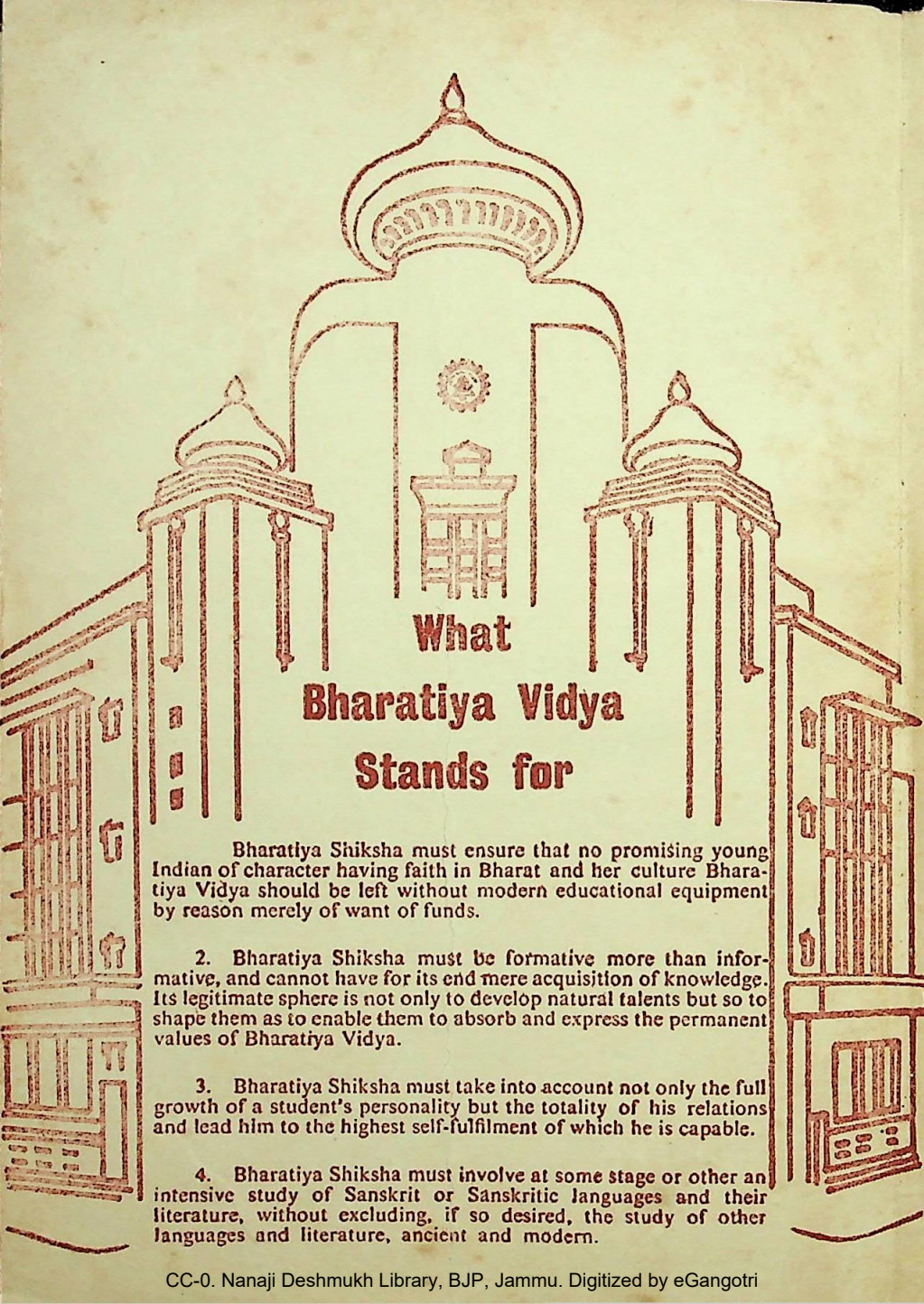
GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



BHARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of **Bharatiya Vidya**, which is the primary object of **Bharatiya Shiksha**, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. **Bharatiya Shiksha** must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of **Bharatiya Shiksha** must involve—

- (a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and
- (b) the adoption by the student of the *Shishya* attitude by the development of—
 - (i) respect for the teacher,
 - (ii) a spirit of inquiry,
 - (iii) a spirit of service towards the teacher, the institution, Bharat and **Bharatiya Vidya**.

8. The ultimate aim of **Bharatiya Shiksha** is to teach the younger generation to appreciate and live up to the permanent values of **Bharatiya Vidya** which flowing from the supreme art of creative life-energy as represented by **Shri Ramachandra**, **Shri Krishna**, **Vyasa**, **Buddha** and **Mahavira** have expressed themselves in modern times in the life of **Shri Ramakrishna Paramahansa**, **Swami Dayananda Saraswati**, and **Swami Vivekananda**, **Shri Aurobindo** and **Mahatma Gandhi**.

9. **Bharatiya Shiksha** while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of **Bharatiya Vidya**; and to capture the spirit afresh for each generation to present it to the world.





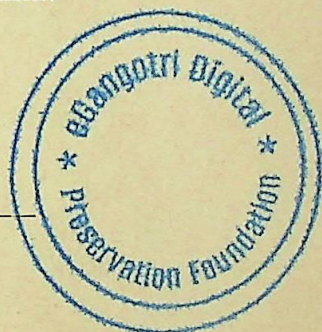
Let noble thoughts come to us from every side
—Rigveda, I-89, i.

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HINDU AMERICA ?

By

CHAMAN LAL

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HINDU AMERICA?

By

CHAMAN LAL



1960

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GENERAL EDITOR'S PREFACE

The Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulsions of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages : Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the resuscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit :

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita*, by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations, and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita*, which is, as the world is beginning to find out, the noblest of scriptures and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, QUEEN VICTORIA ROAD,
NEW DELHI :

K. M. MUNSHI

3rd October, 1951.

INTRODUCTION

CHALLENGE TO ISOLATIONISTS

By DR. ROBERT HEINE GELDERN*

A century and a half ago as eminent a scholar as Alexander von Humboldt was convinced of the Asiatic origin of the American Indian high civilizations. However, when, in the second half of the 19th century, evolutionist (or, rather, pseudo-evolutionist) ideas based on Bastian's concept of the *Elementargedanke*, captured the imagination of anthropologists, it seemed no longer necessary to have recourse to the supposition of real contacts in order to explain the similarities between New and Old World civilizations. According to these theories, what was called the "psychic unity of mankind" was bound to lead everywhere to similar parallel and independent developments which produced similar or even identical results.

These "evolutionist" ideas have long since been abandoned, but, curiously enough, the belief in the independent origin of American Indian civilizations was nevertheless retained. This means that in general the validity of the conclusions based on the *Elementargedanke* and on the 19th century conception of the "psychic unity of mankind" is no longer admitted but that it is tacitly acknowledged as far as conformities between American and Old World civilizations are concerned.

This lack of logic results in a truly paradoxical situation. No archaeologist today would attribute to prehistoric Europeans the independent invention of bronze casting, iron work, the wheel, weaving, pottery, writing, and so many other cultural elements derived from the Near East. Margaret Hodgen has shown that all industrial innovations that can be noted in England, from the earliest times up to the 18th century, were introduced by immigrants from the European continent. But what is not conceded to the inhabitants of the British Isles nor to Europeans in general, that is, to have repeated the same complicated inventions that had already been

* Oldest Anthropologist of Europe.

made elsewhere, is willingly conceded to American Indians. Of course, all peoples have made inventions, and the arguments of some diffusionists who stress the alleged lack of inventive spirit among primitive peoples is completely erroneous. We need only recall, for instance, the American Indians' invention of rubber, which became so important to our modern technology. But it is quite another matter to invent or to repeat those very same inventions which had previously been made in other parts of the world. Isn't our credulity being taxed too much when we are asked to believe that a whole series of complicated techniques, like casting by the lost wax method, the extraction of tin from cassiterite, the alloying of copper and tin, the coloring of gold by chemical processes, weaving, tie-dyeing, and batik were by a real miracle invented twice, once in the Old World and once in America? And what mysterious law of psychology would have caused the peoples of America, as well as those of Asia, to invent the parasol and to use it as an emblem of rank and royalty, to invent the same game with rather complicated rules (pachisi in India and Southeast Asia, patolli in Mexico), to imagine similar cosmological systems, and to attribute certain colors to the different directions? After all, the south is not really red, the east not blue, etc., and the idea is singular enough to make us doubt that it was conceived more than once.

The arguments advanced in order to prove the independent origin of the ancient American civilizations are, without exception, rather strange. We are told, for instance, that if Asiatics had really come to America, they would certainly have introduced the true vault. Obviously, the Americanists who made this assertion believed that the vault had been known in eastern Asia since the most ancient times. Actually, it became known in China only after contacts with the Iranian and Hellenistic West had been established under the Han emperors, that is to say around 100 B.C., or even later. Moreover, in China it was in the beginning used only for tombs. It was never adopted by the Indianized countries of Southeast Asia, with the exception of Burma. Even more surprising is the belief that the independent development of American Indian civilizations could be proved by stressing the absence of the carriage and the

plough in America. What would have been their use in countries where there were no draft animals?

It is not necessary to list here all the alleged proofs that have been advanced to support the dogma of the independent origin of the Meso-American and Andean civilizations. They are all more or less of the same order. Their lack of logic and the fact that all those who were not willing to accept that dogma were considered as heretics indicate that we are confronted not so much with a rational theory as with a predominantly emotional conviction. It is significant now that it becomes increasingly difficult to deny the existence of ancient links between Asia and America, one begins to admit their possibility, but adds that it is still too early to speak of them. If one cannot prevent the destruction of the cherished dogma, one tries at least to postpone it as long as possible.

I HAVE MENTIONED THOSE INVISIBLE WALLS WITH WHICH SPECIALISTS OF AN EARLIER PERIOD HAD SURROUNDED EGYPT, GREECE, CHINA, ETC. THEY ALL HAVE CRUMBLLED, ONE AFTER THE OTHER. ONLY THE LAST AND MOST FORMIDABLE ONE REMAINS, THAT WITH WHICH AMERICANISTS HAVE ENCIRCLED THE CONTINENT WHICH IS THE SUBJECT OF THEIR STUDIES. WE SHALL HAVE TO TEAR IT DOWN IF WE WISH TO ATTAIN A CORRECT AND THOROUGH UNDERSTANDING OF THE GLOBAL HISTORY OF CIVILIZATION.

I can present here no more than the barest outline of the results of my research and that of Gordon Ekholm on the relations between Asiatic and American civilizations.

Some of the sculptures of the Chavin culture, the oldest of the higher civilizations of Peru, show very special motifs, closely corresponding to Chinese ones. In China these motifs occur only in the eighth century B.C. This corresponds exactly with the date of the Chavin culture obtained by the carbon-14 method. Is it a mere coincidence that it is precisely in the Chavin period that metal (gold) and weaving appear for the first time in South America? It is significant that the art of the following period, that of the Salinar culture, again shows motifs of definitely Chinese character, but now of the seventh or sixth century B.C. All these influences must have emanated from the

coastal states of ancient China, Wu and Yüeh. The relations which they indicate seem to have been interrupted when Yüeh lost its independence in 333 B.C. However, it appears that the trans-Pacific voyages were immediately resumed by Yüeh's neighbours in northeastern Indo-China, the carriers of the Dong-son culture and ancestors of the present-day Vietnamese. Traces of Dong-son influence are far more numerous in South America than those of Chinese influence. One finds them throughout the Andean region from Panama to northern Chile and north-western Argentina. They are particularly conspicuous in the forms and ornamental designs of metal objects and in the metallurgical processes, but there are many other indications of them, far too numerous to be cited here. The trans-Pacific voyages of the Dong-son people may have come to an end as the result of the final conquest of Tonkin and North Annam by China toward the middle of the first century A.D.

The magnificent marble vases from the Uloa Valley in Honduras have more than once been compared to Chinese objects of the Late Chou period. The similarity, not only of their single ornamental motifs, but of the very essence of their style to the designs on certain Chinese bronzes and jades is truly striking. In the art of Mexico, too, indications of Chinese influence abound. In the ornamental style of the Tajin culture of eastern Mexico it is so pronounced that one would be justified in speaking of a local variant of the Chinese art of the seventh to the fourth centuries B.C. The presence, in Mexico, as well as in Guatemala, of pottery types closely resembling Chinese ones of the Han period indicates that the relations of China with Meso-America either continued after the fall of Yüeh or, as seems more likely, were resumed under the Han. They may have terminated as a result of the political troubles which, in the third century A.D., culminated in the fall of the Han dynasty.

Voyages by Hindus

It appears that when the Chinese voyages to Mexico and Central America were discontinued, they were immediately resumed by the Hinduized peoples of Southeast Asia. When, in New York 1949, Gordon Ekholm and I began for the first time

to compare systematically the Mexican and Mayan civilizations with those of the Hindu-Buddhist countries of Southeast Asia and even of India itself, we experienced one surprise after another. The architecture and the art, the religious symbols, the cosmological ideas, the institutions of the states and the royal courts, the insignia of kings and dignitaries, even the games—all this to an unsuspected and overwhelming extent—reminded us of the civilizations of Southeast Asia and India. The relations seem to have been particularly close between Cambodia and the Maya and Olmec areas from the seventh to the tenth century A.D., but there are indications that they may have continued until the twelfth century. Could their rupture have been caused by the political catastrophe of the Khmer empire after the death of Jayavarman VII around 1219 A.D.?

THOSE WHO BELIEVE THAT THE ANCIENT PEOPLES OF ASIA WERE INCAPABLE OF CROSSING THE OCEAN HAVE COMPLETELY LOST SIGHT OF WHAT THE LITERARY SOURCES TELL US CONCERNING THEIR SHIPS AND THEIR NAVIGATION. THE KINGS OF WU UNDERTOOK MILITARY EXPEDITIONS AGAINST DISTANT ISLANDS, PERHAPS FORMOSA OR THE RYUKYU ARCHIPELAGO, AND FROM ONE OF THEM BROUGHT BACK THOUSANDS OF PRISONERS OF WAR. THIS PRESUPPOSES, OF COURSE, THE EXISTENCE OF OCEANGOING SHIPS. SINCE THE STATE OF WU WAS ANNIHILATED IN 473 B.C., THESE EXPEDITIONS MUST HAVE OCCURRED BEFORE THAT DATE. IN THE FIRST CENTURY A.D. THE PERIPLUS OF THE ERYTHRAEAN SEA MENTIONS THE LARGE SHIPS OF SOUTHERN INDIA WHICH ENGAGED IN TRADE WITH THE COUNTRIES OF THE EAST. A CHINESE SOURCE OF THE THIRD CENTURY A.D. DESCRIBES VESSELS FROM SOUTHERN ASIA WHICH WERE 150 FEET IN LENGTH, HAD FOUR MASTS AND WERE ABLE TO CARRY SIX TO SEVEN HUNDRED MEN AND ONE THOUSAND METRIC TONS OF MERCHANDISE. WHEN THE BUDDHIST PILGRIM FAHIEN RETURNED FROM CEYLON TO CHINA, IN 414 A.D., THE SHIP ON WHICH HE EMBARKED CARRIED

TWO HUNDRED PERSONS. IT DID NOT SAIL ALONG THE COASTS, BUT RIGHT ACROSS THE OCEAN. IN 817 A.D., A CHINESE AUTHOR SPEAKS OF THE LARGE SHIPS OF SOUTHERN ASIA WHICH COULD CARRY A THOUSAND MEN AND WHOSE CREWS CONSISTED LARGELY OF MALAYANS. THERE SEEMS TO BE NO REASON WHY THESE ASIATIC VESSELS COULD NOT HAVE CROSSED THE PACIFIC OCEAN JUST AS WELL AS MAGELLAN DID LATER WITH HIS MUCH SMALLER SHIPS.

We shall hardly be wrong in assuming that the old Asiatic sailors followed the same route that the Spaniards took on their voyages between the Philippine Islands and America for two and a half centuries. That is to say that they used the western winds and currents in the North Pacific to reach California and then sailed south along the coast, while they returned to Asia with the help of the trade-winds, taking a more southerly route, without, however, touching the Polynesian islands.

How did the ancient Asiatics discover America? An article published in 1875 lists twenty Japanese junks which, having lost their masts or their rudders in storms, were carried by currents toward the American coast which they reached at various points from the Aleutian Islands to Mexico. The list covers only about one century. One can well imagine the number of Asiatic ships which must have met with the same fate in earlier times. If, among hundreds of shipwrecked vessels, a single one was able to return, that sufficed of course to reveal the existence of a continent on the other side of the ocean.

Whatever may have been the incentive for the first intentional trans-Pacific voyages, there can be little doubt that it was gold which through centuries attracted Asiatic adventurers to South America. It is significant that in Peru gold appears as the first metal known precisely in the Chavin culture, at the same time as the oldest indications of Chinese influence. The traces of Dong-son influence are in the main confined to the countries where gold abounds. It may perhaps have been jade and feathers which were sought in Central America and in Mexico, since both were no less appreciated in ancient China than in America. What really counts is the fact that the

tradition of trans-Pacific voyages seems to have been handed down without interruption from the eighth century B.C. until the tenth or perhaps even the twelfth century of our era.

We may be sure that these voyages led not merely to ephemeral contacts. Metallurgical techniques, styles of art, cosmological concepts, and political institutions can have taken root only as the result of continuous and prolonged relations. We can conclude from this that Asiatic immigrants, single persons and small groups, settled down in America to stay. The introduction of weaving proves that these colonies included even women. Of course, all these Asiatics, probably never very numerous, must have soon been absorbed into the native population. However, their cultural influence was profound. In many respects the social structure and the whole cultural atmosphere of the ancient civilized countries of America are far more reminiscent of the civilizations of eastern and southern Asia than of the more primitive tribes of the American continent. The processes involved in the formation of the Meso-American and Andean civilizations can be compared to those which resulted in the Hinduization of Southeast Asia: the implantation of a foreign civilization upon more primitive indigenous cultures by small groups of immigrants, soon absorbed by the local population, and, in consequence, the birth of new civilizations which, despite their original character, nevertheless reveal the features of both the foreign and the native sources from which they were derived. THEREFORE WE SHALL BE JUSTIFIED IN SAYING THAT THE HIGHER CIVILIZATIONS OF AMERICA WERE ASIATIC APPROXIMATELY IN THE SAME SENSE AND WITHIN THE SAME LIMITS AS THE CIVILIZATIONS OF SOUTHEAST ASIA ARE INDIAN (Hindu).

THANKS

My cordial thanks are due to the authors, and the publishers mentioned in the text for the reproduction of important authorities from their books and journals.

My indebtedness to those scholars and archaeologists—American, European and Indian—whose works I have consulted and drawn freely from, is immense. But for the results of the investigations made by them in their respective spheres, it would have been quite impossible for me to collect materials for this book.

I feel it my duty to thank the Republican Governments of Ireland and Mexico, as also two other Governments of Europe and Asia, who enabled me to travel without a passport, which was ruthlessly taken away from me in England and still rests in the archives of the British Foreign Office, as a punishment for publication of my book, the "Vanishing Empire!"

I am specially thankful to the President of the Republic of Mexico (than whom there is no greater democrat to-day)* and his Foreign Minister, Sgr. Ramon Bateta, who provided me with a special Mexican passport to return to India. My thanks are also due to the N.Y.K. Shipping Line, but for whose preparedness to face the consequences of carrying a passenger without a passport, I would never have reached India, since other shipping companies refused me a ticket. I wish I could equally thank the British Government if it had returned my passport in order to enable me to visit Peru, Bolivia, other South American countries and the Indian settlements in the U.S.A (for which the U.S. Government had promised me every help) to write more fully about Indians in North and South America. But "the elephant never forgets" and Viscount Halifax, the proud Christian, could not be persuaded even by the greatest living

*If you are a citizen of Mexico you may use the government owned telegraph system to wire your complaints direct to the President of Mexico, free of charge (upto twenty words).

Christian, George Lansbury, to return my passport which was given to me in the name of His Majesty, asking all his subordinates to let me "pass without let or hindrance"!

Some day I hope to fulfil the unfinished task, since I have full faith in the Lord of Lords.

I must also thank another true Christian who is shy of publicity, but whose sound advice and help have contributed much to the shaping of this book.

New Delhi,

9th April 1940

CHAMAN LAL

PREFACE TO THIS EDITION

Twenty years ago when I presented the first edition of "Hindu America" it was given a cordial welcome beyond expectation by my countrymen, especially the press.

The book is now running into sixth edition (coming out shortly from Prague with many coloured pictures of Ayar rulers of Peru, whose sketches I have brought from the famous museum in Madrid). When the Spaniards invaded Peru in 1532 they found one hundred life-size gold images of Ayar rulers in a hall. The pictorial edition of "Hindu America" being published by the famous Artia publishers of Czechoslovakia will silence those sceptics who have not read Prescott's Conquest of Peru, which gives the touching story of four Ranis (Queens) of the last Ayar rulers of Peru performing Sati in 1532 A.D., when the Spaniards treacherously murdered their husbands.*

The book has now been filmed and copies of the film are available with Directors of Publicity in all states and the Ministries of Education and Information in New Delhi.

The Blind Scholars

But what would you think of 'an eminent Indian scholar' saying "The cultures of the New World do not appear to have been indebted in any way to Hindu' (*i.e.* Brahmanical-Buddhist) India" while the Spanish author of Aryan Races of Peru definitely asserts "EVERY PAGE OF PERUVIAN POETRY BEARS THE IMPRINTS OF RAMAYANA AND MAHABHARATA". And the official history of Mexico, published by the Foreign Office says "Those who first arrived on the continent later to be known as America were groups of men driven by that mighty current that set out from India towards the East".

If a scholar going all the way to Central America refuses to see the image of Kurma Avatara of Vishnu in Quiragua or

* Also read 'Ayar Incas' by U. S. Ambassador Miles Poindexter who spent several years in Peru.

fails to see the mighty temple of Adi-Shesha near Mexico City and images of Vamana and Vritra and the Astec Calendar [giving the story of four Hindu Yugas (ages) as believed by ancient Americans], in the national museum of Mexico, would you call him an honest observer? How can one argue with a jaundiced person or a blind person?

The main question and rather fair was whether Indian ships could sail to America.

The answer has been given by Dr. Radha Kumud Mookerjee, eminent historian in his book "History of Indian Shipping". When I presented my film "Hindu America" to members of our Parliament in the Sapru House, Dr. Radha Kumud Mookerjee got up and asserted that the art of navigation was born in India 6000 years ago, and our ships sailed East and West.

Final Verdict

The two topmost anthropologists of the world (Quoted in first chapter) have boldly declared :

"THE TIME HAS COME WHEN WE MUST NO LONGER TAKE SHELTER BEHIND PSYCHOLOGICAL EXCUSES AND ADMIT CLOSE CULTURAL CONTACTS BETWEEN SOUTHEAST ASIA (India and her Cultural Empire) FROM THE FIRST TO THE TWELFTH CENTURY A.D."

They have further declared that the thousand years before the birth of Columbus India had much larger vessels than the one used by him and Chinese historian Fa-Hien travelled by one to China, not coast-wise but through the Indian Ocean and stormy China waters. They conclude that these ships that could cross stormy seas were certainly capable of proceeding through the Pacific ocean to Mexico and Peru.

The case of the American isolationists has been demolished by many eminent historians of Europe and America.

What can a mere Philologist achieve by describing elephants with turbanned drivers (Mahout) as birds. How I wish he had visited the spot in Honduras (Central America).

Many historians in India have asked me the question why the Government of India has taken no interest when the President and the Prime Minister (both historians) have supported my thesis. This is a question which our ministers of Education and Culture should answer. They are guilty of worst neglect in the matter of research on this subject. My answer is : 'You cannot battle against time.' The time will change *SOON*.

But the prophecy of the 'Father of the Nation' shall not fail and the message of India and the spirit of India shall shine with vigour unknown in history.

Because that is the WILL of God.

JAI HIND.

Bombay :

CHAMAN LAL

February 1, 1960.

GANDHIJI'S MESSAGE

सेवाग्राम

SEVAGRAM.

वर्धा सी. पी.

WARDHA, C. P.

سیواگرام

وردہ - سی. پی.

22 3 41

Dear Chamanlal,

In spite of my
best effort I have
not been able
to read your book.

But a cursory

glance shows

that some of

Your statements
are too startling
to be true. If they
are true, you have

made no mean
contributions to
research work

-- If
your thesis is accepted
by Americans, there must
be established a cultural
bond between America
or India: "

Yours
M. Gandhi

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CHAPTER I

AMRAVATI TO AMERICA

As the seeds of herbs and trees are carried to distant places by wind and birds, so in ancient times mankind and culture spread over the world through the tides of great Indian and Pacific Oceans. The Hindus were mighty navigators and pioneers of culture centuries before Columbus was born. They established their cultural empires in Java, Bali, Sumatra, Borneo, Philippines, Cambodia, Champa, Annam and Siam and ruled there until after the 14th century. Even today Cambodia's King Narotam Varman bears the title of the great Varman rulers of India, and Bali has a Hindu Raja. Hindu migration to America was vigorous from the first to the twelfth century A.D.

Cambodia, the ancient Kambuja, was one of the earliest to receive the culture of India. The name of its river Me Kong was derived from Ma Ganga (Mother Ganges). In the first century A.D. a Brahman called Kaundinya came to Fonan from Kanchi the capital of Pallava kings in South India, married princess Soma and was elected king of the country. Champa, at present Annam, figures prominently in the story of India's cultural expansion. Annam was the footboard of our pilgrims to America. A prince of Kalinga (Orissa) founded the Hindu State of Java in the first century A.D. Java is the ancient Yava Dveepa mentioned in the Ramayana and other Sanskrit texts. Bali Dveepa is still a stronghold of Hinduism. Borneo is the ancient Varna Dveepa. Sumatra is the ancient Suvarna Dveepa or Sri Vijaya. On the Indonesian national flag still flutters our Garuda. From Angkor Vat to America the stamp of Hinduism and its gods and temples has left its imprint. Siam was the centre of Hindu culture for centuries and boasts of rulers with names such as Rama, Praja Dveepak and Dharmaraja. The same pioneers of culture who ruled such large areas in the Pacific for fourteen centuries also went to far off Mexico and Peru and established cultural empires.

Ship-Building Art.—Indian ship-building had developed at least 2000 years ago and according to Dr. Ekholm, Director of the Museum of Natural History in New York and Dr. Robert Heine Geldern, there appears to be little doubt that ship-building and navigation were sufficiently advanced in southern and eastern Asia at the period in question to have made trans-Pacific voyages possible. As early as the time of Ptolemy in the second century A.D. Indian ships sailed to the Malaya Peninsula and Indonesia not eastwise but across the Bay of Bengal. In the third century horses were exported from India to Malaya Peninsula and Indo-China, an indication that there must have been ships of considerable size. When the Chinese Buddhist scholar Fahein returned from India around A.D. 400 he embarked on a ship which, carried more than 200 sailors and merchants and which therefore must have been larger than the ships of Columbus and early Spanish explorers. Ships of that size able to cross the Indian ocean and the China sea with their dangerous cyclones could certainly cross the Pacific as well. According to French and British historians the Hindus excelled in the art of constructing ships and for centuries the British and the French borrowed from the Hindus many improvements in the naval architecture. Only two authorities will suffice :

"In ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can, in this respect, still offer models to Europe, so much so that the English, attentive to everything which relates to naval architecture, have borrowed from the Hindus many improvements which they have adopted with success to their own shipping. The Indian vessels unite elegance and utility, and are models of patience and fine workmanship." (*Les Hindous*—p. 181).

"Indian vessels are so admirably adapted to the purpose for which they are required that, notwithstanding their superior science, Europeans were unable, during an intercourse with India for two centuries, to suggest or to bring into successful practice one improvement." (Sir John Malcolm, *Journal of Royal Asiatic Society*, Vol. 1).

Astec Calendar.—The fact that the Hindus were capable of sailing to far off countries like Mexico and Peru is proved by the official historian of Mexico, who in his book published by the Foreign Office, says on Page 3 :—

"Those who first arrived on the continent later to be known as America were groups of men driven by that mighty current that set out from India towards the east."

The U.S. Ambassador Miles Poindexter states in his book "The Ayar-Incas" that primitive Aryan words and people came to America especially from Indo-Arya by the island chains of Polynesia. The very name of the boat in Mexico is a South Indian (Tamil) word : Catamaran.

After 17 years of research I can now claim to have proved my theory of Hindu colonisation of America. The stones in every corner of America speak of Hindu influences.

Let us begin with the Astec calendar known as the Astec Chakra to the Hindu Astronomers. It is the foundation stone of Hindu culture in America. The ancient Americans believe in the four Hindu ages (Yugas or cycles). This Astec calendar (of Hindu origin) depicts the Hindu ages of the world. Mackenzie, author of *Myths of Pre-Columbian America* says, "The doctrine of the world's ages (Hindu Yugas) was imported into Pre-Columbian America. The Mexican sequence is identical with the Hindus. It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of old and new worlds". The very sculpture of the Sun in this calendar bears the imprint of India.

Game of Pachisi.—Witness the complicated game of Pachisi as it is played in India and Mexico. Seventy years ago Edward Taylor pointed out that the ancient Mexican game of Patolli was similar in its details to the game of Pachisi played in India and the whole region of Southern Asia. "It seems clear," he wrote, "that the Mexican game must have come from Asia." Subsequently Stewart Culin showed that even the cosmic meaning of the Mexican game, its relation to the four quarters of the world and to the calendars ascribed to them was essentially the same as in Pachisi. Dr. Kroeber, leading anthropologist of California observes that "the mathematical probability of two games invented separately, agreeing by chance in so many specific features, is very low. The close correspondence between the rules of the two games indicates a real connection." Dr. Kroeber however could not find more evidence to link India with America and decided to leave the issue unsolved, expressing the hope that fuller and more

accurate knowledge would some day solve the dilemma. Dr. Robert Heine Geldern, the famous anthropologist of Vienna and Dr. Gordon F. Ekholm have now presented enough evidence to support the thesis that Americans had definite cultural links with the people of South-East Asia at least 2000 years ago.

The Lotus Motifs.—Their researches in the last three years support the thesis I presented 15 years ago in my book "*HINDU AMERICA*". They begin with the lotus in India and Mexico. (Lotus is one of the most sacred symbols of India. Hinduism is essentially embodied in the lotus. One of the most frequent motifs of early Indian art is the lotus plant.) The same kind of lotus motifs occurs in America at Chichen Itza (Mexico) as a border in the reliefs of the lower room of the Temple of the Tigers. "It is certainly remarkable that in India as well as in Middle America the Rhizome, a part of the plant not normally visible because it is submerged and deeply buried in mud should have been the basic element of a whole motif and, moreover, be stylized in the same unrealistic manner as an undulating creeper". The two learned anthropologists are definitely of the view that "such a combination of highly specific details cannot be accidental. It suggests the existence of some kind of relationship between Maya art and not only Buddhist art in general but the school of Amravati of the second century A.D. in particular".

The most obtrusive factor in the customs and beliefs of the Maya civilization according to experts is unquestionably Indian. Maya architecture bears unmistakable seal of Hindu architecture as you can see from the picture of Maya palaces and temples.

Atlantean figures appear in India in the second century B.C. They played an important role in Indian art and are found even on very recent Siamese temples. In America they can be seen at Thula in Central Mexico and Chichen Itza. Gods and ceremonial figures standing on crouched human figures are found in India from the second century B.C. onwards. In Central America they occurred in many Maya sculptures, especially at Palenque. From Sanchi to Central America the pattern is similar.

Those jaundiced anthropologists who until yesterday completely denied any contact between ancient America and Asia are much perturbed today to find that their so-called "Cross" of Palenque (Mexico) is no longer a cross but an exact copy of the Hindu Tree of Life on Mount Meru (Sumeru), the mythological centre of the world. In this edition I present a representation of the Hindu Tree of Life in a shadow play from Java. This depicts the Hindu celestial tree on Mount Meru. This Javanese specimen and the so-called Mexican cross have the same demonic figure in the centre and branches of the tree are clearly visible even to a layman. Javanese specimens are of course recent but the fact that the motif appears in an already highly conventionalised form among the beliefs of Angkor Vat in Cambodia at about the middle of the 12th century indicates that it must be of considerable antiquity. We find stairways flanked by serpent-balustrades in South-East Asia and Middle America. The use of half columns flanking the doors and of groups of small columns set in panels is characteristic of Cambodian architecture. Highly similar combinations appear in certain Maya buildings of pure style.

Common Ceremonial.—Most of you in India are familiar with the Charak Puja ceremonial observed in Bengal and several States in South India. The Hindu ceremonial was also observed in Mexico and Peru. The Spanish historians call it the Mexican Valador ritual. A relief of Bayon central temple of Angkorthom in Cambodia represents a rite similar to the Mexican Valador. The use of parasol (Chhatra) is an age-old sign of royalty and rank in India, Burma, China and Japan. The Maya Astec and the Incas also used it as a sign of royalty. Frescoes of Chak Multum in Yucatan show two types of parasols both of which correspond to types still in use in South-East Asia.

In reading descriptions of the places and court of the Astec emperors of Mexico, any one familiar with South-East Asia cannot fail to be reminded of the courts of Burma, Siam and Cambodia. The same applied to the form of Government. Thus the institution of four chief officials in Mexico and Peru corresponds to the four ministers of state and Governors of the four quarters of the Kingdom in Hindu Buddhist

empires of South-East Asia. In both cases this institution is based on cosmological principles. This indicates similar story of the Hindu Buddhist origins in the field of art, religious architecture, Government, Kingship, cosmology and mythology proves close cultural contacts between ancient India and countries of South-East Asia with the countries of Central and South America. Dr. Robert Heine Geldern and Dr. Ekholm have come to the following conclusion :

"The large number of highly specific correspondences in so many fields precludes any possibility of mere accidental coincidence nor would it help us to take refuge in any kind of explanation based on some alleged psychological laws. There is no psychological law which could have caused the peoples on both sides of the Pacific to stylize the lotus plant in the same manner and to make it surge from the mouth of a jawless demon's head. To invent the parasole and use it as a sign of rank and to invent the same complicated game (Pachisi) there is no explanation other than the assumption of cultural relationship. We must bow to the evidence of facts even though this may mean a completely new start in our appraisal of the origin and development of the American Indian higher civilizations."

The Ayar Rulers.—The use of throne, the litre and of fans mounted standard like on long poles as insignia of rank and royalty in the countries of Central and South America bears the strong imprint of India. On the cover you see the last Ayar ruler of Peru being carried in his palanquin on the day the Spaniards invaded Peru. His turban with the plume and his Mudra of the hand are unmistakable proofs of his Hindu origin. His four Ranis performed Sati after he was murdered by the Spaniards. A hundred Ayar rulers ruled Peru.

The Mexican National throne preserved in the National Museum of Mexico bears the typical Hindu Buddhist disc of the Sun. The Mexicans also had the Hindu Simhasan (Lion throne) and the Padmasan (Lotus throne). A scene of Buddha-Sangh as preserved in a relief temple in Java has its parallel in the famous Pyramid temple in Piedras Negras, Guatemala. This is the finest piece of Maya sculpture in America. It has no real incidence in Maya Arts history but it does have a

remarkable similarity to a number of 'Life of Buddha reliefs' of the Boro Budur in Java. There is no way of knowing what the subject matter of the American relief might be but the composition with the placing of the figures on several levels is very similar to the one in Java.

Images of Gods.—India has the reputation to be the land of Gods but Mexico, Guatemala, Peru, Bolivia and Honduras had more Gods and richer temples than we had in India at any time. Shiva, Ganesha, Indra, the Sun, Hanuman, Vishnu and his tortoise incarnation (Kurma Avatar) were some of the Hindu Gods worshipped in Central and South America. I present to you the galaxy of Gods preserved in the museum of America. Here you can see Shiva, Ganesha and even his rat from the Inca mythology in Peru, Ganesha from the temple of Diego Riviera in Mexico City, various images of Hanuman and Shiva from the Guatemala Museum, Shiva Linga from Vera Cruz in Mexico and Vishnu in spite of his Mexican features can be easily recognised from the mace (Gada) and the Chakra that he holds in his two hands. The image of Vishnu's tortoise incarnation preserved by the United Fruit Line in the museum at Quiragua, Guatemala, is the greatest puzzle for anthropologists. They have named this image as the Turtle Stone although any one familiar with Hindu mythology can see that it is Vishnu's Kurma Avatara (Tortoise incarnation). Indra is preserved in the Mexican National Museum as well as Vaman Avatar called the Diving God. There are two images of this Hindu God, one from Bali and the other from Mexico.

Hindu Rituals.—The largest temple in Mexico City was the temple of Lord Shiva, the War God of the Mexican whom the Spanish invaders found entwined by Golden snakes. This temple was built in the 15th century and had 3000 Deva Dasis to perform religious ceremonials. The Mexican temple had the Gopuram style. Here you see a reconstruction of the same after it was destroyed by the Spaniards. The temples at Tikal in Mexico also bore the imprint of our famous temple at Madura. No wonder E. G. Squire in his American Archaeological researches in 1851 wrote :

"It is believed a proper examination of these monuments would disclose the fact that in their interior structure as well as in their exterior form and obvious purposes these buildings

correspond with great exactness to those of Hindustan and the Indian archipelago."

Sir Stamford Raffles wrote, 'The great temple of Boro Budui might readily be mistaken for a Central American Temple.'

From child-birth to cremation and Sati the Astecs observed almost all Hindu rituals including the gurukula system of education following in India. The Incas of Peru with Ayar Brahman ancestry observed the sacred thread ceremony, the ear-piercing ceremony and all other Hindu rituals and rigidly observed the caste-systems of India. It is not without reason that the Spanish author Lopez says in his book, *Le Races Aryans de Peru*, "Every page of Peruvian poetry bears the imprint of Ramayana and Mahabharata."

Sanskrit was the sacred language of the rulers and Quichua the language of Peruvians. The Aryo-Quichua vocabulary prepared by Lopez proves it. (See Chapter, Aryan rulers of Peru).

CHAPTER II

WHO DISCOVERED AMERICA ?

PART I

"Those who first arrived on the continent later to be known as America were groups of men driven by that mighty current that set out from India towards the East."—*History of Mexico (Mexican Government Publication).*

"The (Maya) human types are like those of India. The irreproachable technique of their reliefs the sumptuous head-dress and ostentatious buildings on high, the system of construction, all speak of India and the Orient."—*Professor Raman Mena, Curator of the National Museum of Mexico.*

"Hindu merchants brought to Mexico the eighteen-months year of the Pandavas and the custom of trade guild and Indian bazaar."—*Hewitt—Primitive Traditional History, pp. 834—36.*

"That the North-American Indian belonged to a Northern race, who made their way to the Southern Hemisphere, both in America and Asia, is proved by the absolute identity between the national

system of relationships of the Iroquois (American Indian tribe) and Indian Dravidians, shown in the tables of consanguinity in Morgan's 'Ancient Society,' to co-exist with the form of marriage which he calls Punuhuan (Punya-Lagan in Sanskrit). This I have shown to be a union between alien races, in which the bridegroom received the bride into his clan by making blood-brotherhood with her, and marking the parting of her hair with vermillion, a rite still preserved by all Hindu castes."—*Ruling Races of Prehistoric America*, p. 234.

One of the most fascinating features of the ancient civilizations of America is the mystery that shrouds them even in the twentieth century. No other country offers such mysterious problems as the vast continent of America. Innumerable theories, suppositions and surmises have been offered by imaginative brains, and while some of these theories appear reasonable, yet they fail to withstand thorough analysis. Despite the vast amount of research devoted to the ancient American civilizations we actually know very little of them. We find ruins of magnificent palaces, splendid temples, great monuments, beautiful idols. But there is no written history to prove the origin of the great people who left such wonderful monuments.

The difficulty of sifting the documentary accounts concerning ancient America has long been recognized. Nearly fifty years ago, Adolph Bandelier wrote :—

"Not only the history of ancient Mexico, but the true condition and degree of culture of its aboriginal inhabitants, are yet but imperfectly known. Nearly all architectural remains have disappeared ; the descendents of the former aborigines have modified their plan of life, and we almost exclusively reduced, for our knowledge of Mexican antiquities, to the printed and written testimony of those who saw Indian society in Mexico either at the time of, or not long after, its downfall. But these authors, whether eye-witnesses of the conquest, like Cortes, Bernal Diaz, Del Castillo, Andres de Tapia, and others, or missionaries sent to New Spain at an early date, as Toribio of Benavente (Motolinia), Sahagun, or (towards the close of the 16th century, or beginning of the 17th century) Acosta, Devila, Mendieta and Torquemada, are sometimes, on many questions, in direct opposition to each other. Thus, the uncertainty is still increased, and the most difficult critical labour heaped upon the student. Furthermore, to magnify the task,

we are placed in presence of several Indian writers of the 16th and 17th centuries (like Kuran, Texozomoc, and Ixtlixochitl), who disagree with each other as also with the Spanish authors. It may appear presumptuous, while knowing of the existence of such difficulties, to attempt the description of even a single feature of life of Mexico's former Indian society."

Undoubtedly, as Bandelier says, the task is very difficult and a layman like me hesitates to raise his pen on such a mysterious subject. Yet, fortunately, there is enough evidence still left in America itself to encourage me to write on the origins of the ancient people and civilizations in America 'When the people of one nation have been conquered and killed by another nation, their property confiscated and the remnant of the people made slaves, and all written records burnt by invaders, nearly everything that is known of them is derived from what has been told by the invaders.' Fortunately, the Spanish historians who accompanied the invaders have left some valuable records of the condition of the people, and their customs and life in the early sixteenth century.

The research into man's presence in the New World is very interesting and the reader will come across some fantastic theories advanced by various scholars in their zeal to justify imagination, but it is not by conjectures and suppositions that we can arrive at a solution of this great mystery. Identity of or at least similarities in facial appearance, food, clothing, religious customs, habits, and above all, similarity in basic philosophy and culture must decide the issue.

Twenty Theories.—The obvious impossibility of attributing an autochthonic origin for the Aztecs, the last of the ruling races on the North American continent, of which Mexico was the cultural centre, in the face of the evident mixture of races, dialects, languages and religious and social customs in Mexico—all tending to disprove, on the one hand, the racial unity of the ancient Mexican peoples and, on the other, to lend support for theories of succeeding waves of immigration into the country—has led to the propagation of a number of conflicting theories about the immigrant origin of the Mexican people and their ancient civilization. Miss Cora Walker, an American research scholar in this field, sums up in her book 'Cuatemoc' (the last of the Mexican Emperors), no less than twenty different such

theories. It is needless to go into all of them in detail, but they may be briefly referred to here.

In Mexico there were white races, a yellow race with almond-shaped eyes, brown races, and a black race. The more than thirty-seven different languages, and many more dialects of the country are proofs against the racial unity of the ancient Mexican peoples. Human life in Mexico is believed to be coeval with that of Asia, 10,000 B. C. or more.

This mixture of races and languages in Mexico, according to one school, is accounted for by immigration into Mexico of people from Atlantis, the Lost Continent, occupying the region now comprised by the gulf of Mexico, and the Carribean Sea. This continent, it is supposed, got submerged in the ocean as the result of a series of earth-quake shocks. In addition, there are four African theories, seven Asiatic theories, and six European theories—all attributing the origin of the ancient Astec civilization to immigrant waves from different countries and of different races in these continents. While these theories are mutually conflicting, yet they unmistakably prove that the Astec culture and civilization are not autochthonous, but have an immigrant origin.

A further reason for accepting this theory is that Mexican traditions themselves claim that their ancestors came from a far and beautiful country. Montezuma, Emperor of Mexico, told the Spaniards that his ancestors came from the far east, across great waters and they were white people.

Imprints of India.—The theories about European migration to America before Columbus are not supported by research scholars and archaeologists of Mexico. It is quite possible that some people from some of the European countries may have visited America, but there is nothing to prove that any European migration took place to America before the visit of Columbus, whom Europe applauded as the discoverer of America. But the presence of hundreds of thousands of people with Hindu and Mongol features, following Hindu religious customs, worship of Hindu gods—Ganesha, Indra and others, the Hindu educational code, system of priesthood, marriage customs, observance of cremation and even Suttee, definitely prove that Hindus and Mongols did migrate to America in large numbers by land and sea. The existence of a sea route

between India and Mexico is admitted by many research scholars. According to the Hindu epic, Mahabharata, American rulers participated in the great battle of Kuru-Kshetra and a Hindu prince (Arjun) married Alupi, the daughter of an American ruler. America was then known as Patala and it was reputed to be very rich in gold. A beautiful description of this unique land is given in the Puranas.

Patala—Home of Gold.—According to the Vishnu Purana, the regions below the earth number seven, Atala, Vitala, Nitala, Gabhastimat, Mahatala, Sutala, and Patala. They are embellished with magnificent palaces, in which dwell numerous Danavas, Daityas, Yakshas, and great Snake-gods. The Muni Narada, after his return from those regions to the skies, declared amongst the celestials that Patala was much more delightful than Indra's heaven. "What," exclaimed the sage, "can be compared to Patala, where the Nagas are decorated with brilliant and beautiful and pleasure-shedding jewels? Who will not delight in Patala, where the lovely daughters of the Daityas and Danavas wander about, fascinating even the most austere; where the rays of the sun diffuse light, and no heat, by day; and where the moon shines by night for illumination, not for cold; where the sons of Danu, happy in the enjoyment of delicious viands and strong wines, know not how the time passes? There are beautiful groves and streams and lakes where the lotus blows; and the skies are resonant with the Kiol's song. Splendid ornaments, fragrant perfumes, rich unguents, the blended music of the flute and pipe and tabor; these and many other enjoyments are the common portion of the Danavas, Daityas, and Snake-gods, who inhabit the regions of Patala."*

Some biased Americans may not have much faith in Hindu records, but American and British authorities can be quoted to prove that the Hindus discovered America thousands of years before Columbus was born.

Wonderful Race From India.—Professor Rama Mena, Curator of the National Museum of Mexico, in the book, Mexican Archaeology, says :—

*Perry—Children of the Sun, p. 257.

"A deep mystery enfolds the tribes that inhabited the state of Chiapas in the district named Palenque. Their wonderful works of art of perfect design and finished workmanship, seem to say that these people were greatly advanced and of recent age. Yet their writing and the anthropological type, as well as their personal adornments and finally their systems and style of construction clearly indicate the remotest antiquity. The arrangement of calligraphic writing, certain characters and even certain objects vaguely bring to mind the Maya people. But precisely the placing in series of the written blocks, and by the general appearance of the writing it is considered of oriental origin and of greater antiquity than that accorded to the Nestorian Stone, i.e., more than ten thousand years.

"The human types are like those of India, their perfection in design, the irreproachable technique of their reliefs, the sumptuous head-dress and ostentatious buildings on high, the system of construction, all speak of India and the orient."

Sea Route from India.—"The crosses (sacred god tree), birds, also sacred, are eminently Oriental, Buddhistic. Orozco Y Berra has demonstrated this indisputably and as there exists the possibility of a route between India and our coasts, we are very near solving the mystery that enfolds this race."

Hindu Origin of Languages.—The same author writes :—

"At present we are studying the native tongues and find that at least as far as Nahuatl, Zapoteca, and Maya languages are concerned they are of Hindu-European (Sanskrit) origin. The afore-mentioned studies are by Dr. Magana Peon and Professor Humberto J. Cornyn, both members of the Geographical Society of Mexico."

Ten Thousand Year Old Civilization.—The Mexican Professor concludes :—

"In Palenque we find what is probably the oldest civilization in America. At least ten thousand years old, yet its calligraphic writing is wonderful, though not legible in all its parts, for as yet we have deciphered only certain dates, Oriental phonograms and signs which are isolated without connection. This is all we have been able to read of the venerable writing in square figures, found in bas relief on stones and earthen vessels."

Hindus Reached America first.—And this is what the official historian of the Mexican Government says in 'General Outline of the History of Mexico' :—

"What is called the discovery of America is the meeting of two great currents of races of people, who, after a separation extending over many centuries, were again joined after going right round the earth.

"Humanity, which originated in Asia, was scattered by movements of expansion, on the one side towards the west (Asia Minor, Egypt, etc.) to create there western culture, Graeco-Latin or European, and on the other towards the east, to India, China, Japan and the Islands of South Seas. *And those who first arrived on the continent, later to be known as America, were groups of men driven by that mighty current that set out from India towards the East.*"

Hindus as World Traders.—The Mexican historian's theory about the trade route between India and Mexico is supported by Hewitt, a renowned research scholar. He says :—"It was only in an age of peace, when the kings and their principal advisers were merchants like Anatha Pindika, the trading Prime Minister of the King of Sravasti in Buddhist history, and the Khewat fisherman kings of Tamralepti in south-west Bengal in the Bronze Age, that the commerce of the Turvasu Yadavas, sons of the date-palm-tree, with China, the Malacca Peninsula, and the islands of the Malaya Archipelago in the east, and with Persia, Egypt, North Africa, Syria, Asia Minor, Greece and Italy in the west, could be maintained."*

Hindu Merchants in Mexico.—Hewitt proves how Hindu merchants introduced the Hindu bazaar system in Mexico. He writest :—

"*This commerce and the emigration accompanying it extended to China and also to the southern islands of Polynesia and Melanesia, and, as we shall now see, emigrant tribes instructed in its creeds and imbued with traditional Indian beliefs brought to Mexico the eighteen-months year of the Indian Pandavas, the worship of the Indian elephant cloud—god Ganesha, the ritual of the Antelope worshippers of the corn-*

*Hewitt—Primitive Traditional History, p. 832.

†Hewitt—Primitive Traditional History, pp. 834—36.

god represented in Mexico and North America by the maize sheaf, the reproduction of the rice sheaf of the Malayas of Eastern Asia and India, and of the barley-god of India, South-western Asia, and Europe ; also the Naga snakes and antelope dances which were introduced into Mexico in forms as ancient as the oldest survivals in India of the popular worship of the antelope-god Krishna and the Naga snakes of the Naga Kushika era, who appear so prominently in Buddhist sculptures and the Jataka birth-stories. The Mexican founders of the state of society in which the eighteen-months year was made the official measure of time were the trading and artisan Toltecs, whose name *Toltecatl*, originally meaning the dwellers in the land of reeds (*tollan*), came to mean skilled artisans. Among them, as among the Kushikas, each trade had its own guild, to which a special quarter of the city was assigned as in Indian bazaars. Each guild was ruled by its own tutelar deities of the festivals held in accordance with the guild ritual. The profession of artisan was looked on as most honourable, and as in the South-western Asia portrayed in the Arabian Nights and in Buddhist India, the merchants held the highest rank in the State."

Hindu Army in America.—Hewitt continues :—

"Those who traded in foreign countries travelled in caravans guarded by an armed escort, which was sometimes so large to amount to an army, as in the siege of four years during which they defended Ayotlan and were finally left in undisturbed possession of the town. These traders marked their identity by their own insignia and devices, like those on the banners of the Yadu-Turvasu chiefs in the Mahabharata, and in Tezueo (तक्षका) their council of Finance controlled the State expenditure. The King called them Uncle, and they held their own civil and criminal courts, and were in short the chief rulers of the land."*

Astecs came from Abroad.—Montezuma (the Astec Emperor of Mexico) informed Cortes, the invader, that his ancestors had been conducted to Mexico by a ruler, whose vassals they were and who having established them in a colony returned to his native lands in the east (Land of the Sun). This refutes

*Cheyne—Circumcision, Encyc. Brit., Vol. V., ninth edition, p. 790.

Bancroft—Native Races of America, Vol. iii.

the Americanist theory that Astec culture was American in origin.*

Migrated from the Orient.—Mr. A. Hyatt Verrill, author of 'Old Civilizations of the New World,' is definitely of the opinion that people from the Orient migrated to America *via* the Pacific. He writes :—

"As a matter of fact, it would not be at all difficult for any large canoe or *catamaran* to cross from Polynesia to South America even at the present time, and if such a migration ever took place thousands of years ago the chances are that at that time there were many islands or archipelagos which have since disappeared. It has been fairly well established that Easter Island is merely the remnant of an archipelago that existed in comparatively recent times, and it is not at all impossible, nor improbable, that the submergence of this or some other archipelago or island was the primary reason for its inhabitants migrating oversea to America. In fact, with the prevailing winds and currents of the Pacific, about the only course that could have been followed under such conditions would have been towards America. Also there is the undeniable fact that among nearly all the tribes of Western South America we find words, not one or two—but scores, which are strikingly like and in many cases identical with words of the same meanings in Oceanian dialects. In some of their arts, habits and religious beliefs there is a great similarity between the natives of Oceania and the tribes of Western South America, while many of these South American tribes are astonishingly like the natives of the Pacific Islands in features, color and other respects. Finally, we have the strange bearded Indians or Sirionos of Bolivia, an isolated, primitive race with slightly wavy, fine hair, great bushy beards, and typically Oceanian features, who bear no faintest resemblance to any other known Indian tribe.

*Bernal Diaz—Official historian of Cortes. This statement is corroborated by evidence from the Valmiki Ramayana (Utra Kand) in the story of the demon king of Ceylon who went to Patala (America) after being defeated by Vishnu. The return of the king from Patala to Ceylon (Lanka) is also mentioned and (the late) Principal Ram Deva of the Gurukula University definitely asserts that the Mexican legend and the Hindu legend are closely connected. (Bharat Ka Itihas, p. 342),

"Moreover, we know positively that there was some communication between the inhabitants of our Pacific coast and the inhabitants of mid-Pacific islands in prehistoric times. In excavating prehistoric graves on the Californian coast, members of the Museum of the American Indian, Heye Foundation, obtained adzes, and axe-heads of Pacific islands.

"Also, among the thousands of artefacts recovered from the remains of the exceedingly ancient Coclé civilization in Panama, I found a number which can be explained only on the theory that the people who dwelt there were or less in direct communication with the Orient."

Mayas were Mighty Navigators.—Colonel James Churchward, author of 'Lost Continent', referring to the Kusai Island situated at the south-east corner of the Easter Island group, says :—

"On this and the surrounding islands are found similar ruins to Panape, but not nearly so extensive. On the south side of the harbour of this latter island are several canals lined with stone. They cross each other at right angles. Between their intersections are artificially made islands, which originally had buildings on them. One tower still remaining is about 35 feet high.

"Native traditions of this island say :—'*The people who once lived here were very powerful. They had large vessels in which they made voyages far distant, east and west, taking many moons to complete a voyage.*' Does this not entirely agree with Valmiki, when he says, '*The Mayas were mighty navigators, whose ships passed from the eastern to the western oceans and from the southern to the northern seas,*' concludes Colonel Churchward, who has spent fifty years in exploring the connection between India, the Lost Continent and America."

A Traditional Story.—Of Zamna, a sage and high-priest of the Chanes (Maya) to whom they owed their culture and their knowledge of writing, tradition records that he witnessed the construction of Chichen-Itza and that he assured the Mayas of having come from the Orient.

Incas came from Abroad.—That the Children of the Sun (Incas) the rulers of South America, came from abroad, is proved by Dr. Morton, whose valuable work contains several

engravings of both the Inca and the common Peruvian skull, showing that the facial angle in the former, though by no means great, was much larger than that in the latter, which was singularly flat and, deficient in intellectual character,—(*Crania Americana*, Philadelphia, 1829).

Hymn Relating to Ships.^{*}—To prove that the forefathers of Mexicans came from abroad by ships, Seler quotes the following significant Mexican hymn :

Over the water in ships came numerous tribes,
To the coast they came, to the coast situate in the North,
And where with ships they landed—
That was called Panutla† (“where they go over the water”), that is now called Pantla.
Then they followed the coast,
They beheld the mountains, especially the Sierra Nevada
and the Volcano (Popocatepetl),
And came, still following the coast, to Gautemala ;
Thereafter they came and reached,
The place called Tamoanchan (“we seek our home”),
And there they tarried long.

Seler identifies Panutla (Pantla) with the present Panuco in Huastec territory, and writes :

“The districts inhabited by the Huastec peoples (Tuxpan) and Panpantla and the coterminous coast lands, the land of the Totonacs and of the Olmeca Uixtotin—were the seat of a very ancient and highly developed culture, and from the early times carried on an active intercourse with the Mexicans of the central table-land. By the Mexicans the Huastecs were also called Toueyo, which in his ethnographic chapter Sahagun explains with the term touampo ‘our next’, ‘our neighbour’. But in reality toueyo means ‘our greater’, used in the sense of ‘our elder brother,’” (in Hindustani *Taya* means father’s elder brother).

Buddhist Influence.—Mackenzie, commenting upon the subject, asks :

^{*}Myths of pre-Columbian America.

†This sounds like Hindustani Pani—(water) tla (tank)—meaning a lake.

"Whence came the highly cultured aliens whose civilization is represented by Quetzalcoatl? They were evidently seafarers who settled on the coast lands and introduced the dragon beliefs so like those found in India, China and Japan; they introduced various arts and crafts and well-defined laws, and their Quetzalcoatl priests were penitents given to self-mortification like the Indian Brahmins; they hated war and violence, and instead of sacrificing animals made offerings of flowers, jewels, &c., to their deities. That they came under Hindu or Buddhist influence, as did sections of the Chinese people, is a view which cannot be lightly dismissed, except by those who cling to the belief in the spontaneous generation in different parts of the world of the same groups of highly complex beliefs and practices.*

"Like the Buddhist missionaries, the disciple of Quetzalcoatl, the Toltec priest-god, 'went forth at the command of their master to preach his doctrines'. They founded several centres of worship in Oajaca. At Achiuhtla, the centre of Mextec religion, there was a cave with idols in which religious ceremonies were performed.† 'A large transparent chalchiuitl, entwined by a snake whose head pointed towards a little bird', was a specially sacred relic which was worshipped as 'the heart of the people'. The relic was, according to Burgoa, supposed to support the earth. Quetzalcoatl was represented as an Atlas in Mexico.‡ The 'heart symbolism is met with in Japanese Buddhism.' 'The Essence of Zenshuism', writes Professor Arthur Lloy, 'is the Heart of Buddha'. But what that Heart is cannot exactly be said."§

"The cave-jewel-serpent has been linked by not a few 'Americanists' with votan ('the heart'), a Maya god. As we have seen, the chalchiuitl jewel was, like the green scarab of Egypt, regarded as the heart—the seat of life, and was placed in the mouths of the Mexican dead like the jade tongue amulet in China. It contained life substance (yang).

*Myths of pre-Columbian America, pp. 299-300.

†The Buddhist Clergy favoured Caves in which they meditated and performed Ceremonies.

‡Codex Vaticanus B. p. 93.

§The Formative Elements of Japanese Buddhism.

"Votan was, like Quetzalcoatl, 'the first historian of his people, and wrote a book on the origin of the race, in which he declares himself a snake (Naga), a descendant of Imos, of the line of Chan, of the race of Chivim'."*

Nagas in India and America.—Mackenzie adds :—

"Whatever may be thought of this view', the interesting fact emerges that there was a snake people in America as there were and are Naga peoples in India.

"The Votan peoples were seafarers who settled on various islands, and were called by one of the peoples with whom they mixed the Tzequiles ('Men with petticoats') because they wore long robes. Votan is said to have returned to Palenque, where he found that 'several more of the natives had arrived ; these he recognized as Snakes (Nagas), and showed them many favours'".

Saint's Foot Prints.—"A similar personage, if not the same, called Wixepcocha by the Zapotecs, who arrived by sea from the south-west, was a celibate. He called for repentance and expiation. Persecuted and driven from province to province, he took refuge on the summit of Mount Cempoaltepec, 'vanishing like a shadow and leaving only the print of his feet upon the rock'—quite a Buddhist touch !' Votan was supposed to have 'hollowed out of a rock his cave temple by blowing with his breath.' " There are also references to his entering the Underworld through a subterranean passage—one of the passages so familiar in Old World mythologies.

Four more Legends.†—Here are four more legends to prove that American culture was founded by outsiders.

"Peruvian legends, according to Torquemeda, tell of giants who came across the Pacific, conquered Peru and erected great buildings."

"Sume of Brazil was a white, bearded man who, however, came from the east, not the west. He introduced agriculture, and had power to raise and still tempests. The Cabocles of Brazil persecuted him, and, before he retired from their country,

*Mackenzie—Myths of pre-Columbian America, pp. 265 & 266.

†Myths of pre-Columbian America, pp. 266, 269 & 270.

he left the prints of his feet on rocks, as did Buddha in Ceylon and elsewhere."

"The apostle of the Chilians was a white man who performed miracles and cured the sick; he caused rain to fall and crops to grow, and kindled fire at a breath. In like manner, Buddhist priests 'caused rain' by repeating Sutras as rain charms."

"Bocha, who gave laws to the Muycas, was a white, bearded man, wearing long robes, should be so widespread and persistent festivals, and vanished in time like the others. He was supposed to be a 'son of the sun.'* (Surya-Vanshi).

"It is remarkable that these legends of white, bearded men, wearing long robes, should be so widespread and persistent over wide areas in America. *In all cases they are seafarers, teachers and preachers, like the Buddhist missionaries who for centuries visited distant lands and left the impress of their teachings and the memory of their activities in the religious traditions of many different and widely-separated peoples,*" concludes Mackenzie.

Why They Migrated.—Mackenzie, writing on the reasons for migrations to the Pacific Islands and America (all rich in mineral wealth), opines that love of gold was a great stimulus to immigrants. He adds :—

"A difficulty experienced by not a few, regarding the migration of even small groups of peoples from Asia to America, is the great distance that had to be covered by the ancient mariners. The Pacific was undoubtedly a formidable natural barrier. It was, however, a less formidable one than the mountain ranges and extensive deserts of the Old World, and even than the more formidable barriers formed by organized communities in fertile valleys, because these communities were invariably armed and had to be overcome in battle. *On the trackless ocean, nature alone, a less formidable enemy than man, had to be contended with.* That the ocean was traversed by considerable numbers of seafarers in ancient time is demonstrated by the fact that Polynesia was peopled by Indonesians

* Authorities quoted by Bancroft in the Pacific States, Vol. V., pp. 23-24 and note 53-58.

and others, and that even Easter Island was colonized. The distance from the Malaya peninsula to Easter Island, as has been already indicated, is vastly greater than from Easter Island to America. Indeed, longer voyages were made by Polynesians within the limits of Polynesia than those which were necessary to cross from their island to the New World. *The Pacific barrier was no more formidable than was the barrier of the Indian Ocean. If the voyage was longer it was not less possible of achievement, and the wide distribution of islands must have enticed and encouraged explorers to venture farther and farther to sea.*"*

Goldsmiths from India.—Mackenzie continues :—

"Sahagun tells, as has been stated, that the ancestors of the Nahua crossed the ocean and moved southward in America searching for the earthly paradise. According to Torquemada, the strangers were silversmiths and goldsmiths and accomplished artisans, and collected and worked precious stones. They introduced religious beliefs and practices of distinctive character from the Old World. Dragon and Naga myths were imported among other things, as is shown in the Tlaloc chapter. The Maya god B was undoubtedly of Indian origin and connected with the elephant-headed god Ganesha and the god Indra, as has been shown."†

Hindu Stock in America.—Hewitt writes: "That the North-American Indians belonged to a Northern race, who made their way to the Southern Hemisphere, both in America and Asia, is proved by the absolute identity between the national system or relationships of the Iroquois (American Indian tribe) and Indian Dravidians, shown in the tables of consanguinity in Morgan's 'Ancient Society', to co-exist with the form of marriage which he calls Punlagan. (Sanskrit पुण्य लग्न meaning auspicious ceremony). This I have shown to be a union between alien races, in which the bridegroom received the bride into his clan by making blood-brotherhood with her, and marking the parting of her hair with vermillion, a rite still preserved by all Hindu castes, except those who tie the hands of the wedded pair together with Kusha grass, or unite them

*Myths of pre-Columbian America, pp. 299-300.

†Read chapter 'Indra and Ganesha in America' in this book.

by tying their clothes. The identity of strain in the American, Indian and Hindu stocks is still further proved by the existence in both countries of tree-totemism, in which tribal clans trace their birth to a tree, and finally to plants, such as the reed and the ear of the corn.”*

Worship of Shiva Linga in America.—Hewitt continues :

“But though totemism gave birth to isolated tribes with shifting alliances, it never produced a national religion, common to a permanent tribal confederacy. This was introduced by the fire-worshippers and rain-worshippers, the first of these national creators tracing the descent of the confederated totemistic clans to the firestone, producing the heat necessary to sustain life, and the second to the mother-bird of the Northern agricultural races, who brought the spring rains which melted the snows of winter. That these two national parent-gods are worshipped by all the North-American Indians is proved by the elaborate reports published by the Bureau of Ethnology of the Government of the United States. These prove that the chief gods of all North-American Indian tribes are Tunkan (Ingen), the stone-god, to whom daily prayers are said, and Wakinyan, the thunder-bird, the god of war, to whom national sacrifices are offered. The stone-god was originally the fire-making flint, which in the Gond Song of Lingal made fire for the Gond immigrants into Central India from the North-eastern Himalayas, before they learned to make fire by the fire-drill from the forest agricultural tribes, they found settled in the country. This god, who, with the mother-bird, united the totemistic hunters and the agriculturists of the North into the consolidated nucleus of a nation, is the god called by the Akkadians, Zends and Hindus, the Shiva-stone, or the Salagramma, the begetter of life, found by the fire-god Adar in the mother-mountain. It is worshipped as the black stone of the Kaaba at Mecca, and is the origin of the stone-gods of Arabia, and of all the Semitic races. The thunder-bird shows, in its Indian name Wakinyan, that the cult was imported into America after the age which called the mother-bird the frost (shya) bird, the Shyena of the Rigveda, and the Saena of the Zendavesta, for it means the bird which brings to earth the Waka, or the mysterious germ of life.”

*Ruling Races of Prehistoric Times, p. 317.

Hindu Gods in America.—The Mexican and especially the Maya people worshipped the Hindu gods, Ganesha and Indra, says the 'Mexican Life' of July, 1935.

"When the Spaniards arrived in Yucatan they found an immense number of gods being worshipped. Essentially, the great god was the Rain-God, Chac, the migrated and transformed Ganesha of the Hindu systems. With him marched Indra as Maize God, and around and upon these two deities arose a vast number of minor divinities, earth gods, rainbow goddesses, and what not. It is possible that into its cultured ferment came not only great driftages of ideas and beliefs from orthodox Hinduism and Brahmanism, but from Buddhism as well."

Customs from India.—Hewitt, the renowned British research scholar, makes a very positive assertion on the subject when he says :

*"The resemblances between Asiatic, European, and American-Indian historical myths and rituals, prove most conclusively, as Prescott has already pointed out, that the American-Indians brought with them to America, National Traditions and rites, which had first originated in Asia and Europe; that the Great National Emigration took place, after the establishment of maritime commerce in the Indian Ocean, while The Sia Ritual proves that the immigrants from whom they traced their descent had, before their departure from Asia, celebrated a festival to the rain-god, very similar in its details to the Soma sacrifice of India, that they worshipped the mother corn-plant, and used the fertilising sacred pollen of the Hindu and Babylonian worshippers of the date-palm."**

Bengali Ceremony in America.—Hewitt, referring to the practice of penance in India and America, writes :

"It is still preserved in India, in the ceremony of swinging the young sun-god in August;† also the Dakota (U. S. A.) swinging penance is exactly like that annually performed in Bengal by the devotees, who swing themselves on books at the Charak-pooja, while the preparations for cutting down the mystery tree are very like those observed in Chota-Nagpore,

*The Ruling Races of Prehistoric Times.

†The Ruling Races of Prehistoric Times, Preface, p. xv.

in cutting down the Kurrum tree (*Naudea parvifolia*), at the barley festival in August, and in both cases, those who cut the tree must fast.* It is all but utterly impossible that this peculiar form of swinging-penance should have originated independently both among the Bengalis and Dakotas (in America), and when the numerous other coincidences between Hindu, Chinese, Japanese, and American myth and ritual, especially the measurement of time, both in India and America, by the Pleiades, Orion, the Pole Star and Great Bear, are also taken into account, *I cannot see how it is possible to doubt that the American Indians came to America from Asia, some of them passing through China and Japan, and some perhaps by direct voyages.*"†

Indian Cotton in America.—India, which introduced culture and gods into America, also introduced cotton. Hewitt referring to an Indian tribe in America says :

"The Sia Kapina did not grow rice, but spun cotton, a dry crop, over the land, thus showing that they came from India to America, for cotton is an indigenous plant of India, first used for weaving purposes in India and China, whence it was brought to America by the immigrating races.

"They also made a latticed road of wood towards all the quarters of the earth. And these stories tell in mythical fashion how the weavers and carpenters of American history became like the weavers of India, who called the mother-stars the spinners,‡ and the Takkas or carpenters of the Punjab who worshipped the growing tree, the leaders in the progress of the agricultural communities, hitherto composed only of farmers and herdsmen."§

*Ibid. Essay iii., pp. 232, 233.

†The Ruling Races of Prehistoric Times.

‡It is the mythology of these artisan rulers which is preserved in the saying in the Rigveda, that the Twins (Yama) spun the first web in which men clothed themselves, the web of Time (Rigveda, vii, 33, 10, 11), and it was these ruling weavers of the age of the Twins, who made Penelope, the wife of Odysseus, the wandering sun-god. See the Ruling Races of Prehistoric Times, Essay iii., pp. 210, 211.

§The Ruling Races of Prehistoric Times, Vol. II p. 263.

India, the Home of Cotton.—The following observations made by Dr. James A. B. Scherer, author of 'Cotton as World Power', will be read with interest.

"India is the original home of cotton. Cotton cloth was first seen in Europe when the soldiers of Alexander the Great brought some of it back, as a curiosity, in the fourth century before Christ. All India was clothed with it then, as to-day; some of the ancient textiles being so delicate and beautiful as to give rise to the poetic description, 'webs of the woven wind'.

"Centuries passed before the new goods made any impression on England, whose people wore wool exclusively. When cotton goods did begin to come in, a fierce conflict ensued with wool, which was then styled, 'the flower and strength, the revenue and blood of England,'—so important was it in the economic life of the people. Opposition to the new Indian 'fripperies' became so pronounced that the wool weavers of Lancashire, already influential in politics, secured the passage of extreme excise laws, one of which (in 1666) actually imposed fines on the survivors of any dead person not buried in a woollen shroud—perhaps the strangest of all English laws. But when Lancashire weavers finally understood that their fellow countrymen and especially their fellow countrywomen were bent upon cotton goods, they decided to make a virtue of necessity. Inventors succeeded in producing a marvellous succession of machines for spinning and weaving cotton, instead of wool, wherein lies the origin of the British Industrial Revolution."

It is reasonable to assume that America, like all other countries, received cotton from India. Those interested in details may also read the 'History of Cotton'.

Immigrants from Asia.—Professor Elliot Smith, in his epochmaking work, 'The Evolution of the Dragon', refuses to believe the 'Americanist' theory that there was no immigration to America until the 'Discovery of America' by Columbus. He writes :

"The original immigrants into America brought from North-Eastern Asia such cultural equipment as had reached the area east of the Yenesei at the time when Europe was in the Neolithic phase of culture. Then when ancient mariners began to coast along the Eastern Asiatic littoral and make

their way to America by the Aleutian route there was a further infiltration of new ideas. But when more venturesome sailors began to navigate the open seas and exploit Polynesia, for centuries there was a more or less constant influx of customs and beliefs, which were drawn from Egypt and Babylonia, from the Mediterranean and East Africa, from India and Indonesia, China and Japan, Cambodia and Oceania. One and the same fundamental idea, such as the attributes of the serpent as a water-god, reached America in an infinite variety of guises, Egyptian, Babylonian, Indian, Indonesian, Chinese and Japanese,* and from this amazing jumble of confusion the local priesthood of Central America built up a system of beliefs which is distinctively American, though most of the ingredients and principles of synthetic composition was borrowed from the Old World."†

Mayas from India.—The Mayas, mention of whom is made in the Mahabharata as great builders and architects and whose immortal palaces and temples (now in ruins) still recall their glory in Mexico, definitely belonged to Hindu stock.

"The Mayas and Nahuas of Yucatan and Mexico were emigrants of the Magha and Nahusha tribes, who pertained to the race of navigators known by the Greeks as the Phoenicians . . . and who continued in their new land, America, the worship of the rain god, to whom, as their fathers in central Asia, they dedicated the sign of the cross."‡

Snake—the Common Deity.—The worship of the snake in India and Mexico is one of the important links between the Hindus, Mayas and Aztecs. Mrs. Nuttall writes :

"The name of the culture hero Kukulean or Quetzalcoatl incorporates the word serpent in Maya and Nahuatl. The conventionalized open serpent's jaw forms the usual head-dress of the lords sculptured on the Central American stelae and bas-reliefs. The existence of totemism in America is too well-known to require comment, and the arbitrary method by which it was established by the Incas of Peru, when they founded the new colony, has been described. She quotes Hewitt on the subject as follows :

*All these races received culture from India, Read Chapter 3.

†The Evolution of the Dragon, p. 87.

‡Hewitt, p. 492.

" I have already shown that the snake-father of the snakes races in Greece and Asia Minor and of the matriarchal races in India was the snake Echis, or Achis, the holding snake, the Vritra, or enclosing snake of the Rig-Veda, the cultivated land which girdled the Temenos. This was the Sanskrit and Egyptian snake Ahi. . . . But the Naga snake was not the encircling snake, but the offspring of the house-pole and in this form it was called by the Jews the offspring or Baal of the land. But as the heavenly snake it was the old village snake transferred to heaven, called the Naga-kshetra, or field of the Nagas, and there it was the girdling air-god who encircled the cloud mothers, the Apsaras, the daughters of the Abyss, the Assyrian Apsa, and marked their boundaries as the village snake did those of the holy grove on earth. But on earth the water-snake was the magical rain-pole, called the god Darka, set up by the Dravidian males in front of every house. . ." (p. 194). "They are the Canaanites, or dwellers in the low country, and the Hivites or the villagers of the Bible and the race of Achaeans of Greece. These are the sons of the Achis, the serpent, the having or holding snake, the girdling snake of cultivated land which surrounded the Temenos or inner shrine, the holy grove of the gods"* Mrs. Nuttall commenting on the above remarks :

"Attention is drawn here to the twin serpents which enclose the Mexican Cosmical Tablet whose bodies may be seen to consist of a repetition of the conventional sign for tlalli=land, consisting of a fringed square. Each square in this case encloses a sign resembling that of fire=tletl and the numeral ten. These girdling serpents, whose heads unite, being directly associated with land, appear as the counterpart of the Old World Achis, a curious fact when it is considered that they are represented as springing from the sign Acatl.

"On the other hand, the heavenly 'feathered serpent' of Mexico and Yucatan is distinctly associated with the air and the circle ; its conception curiously coinciding with that of the 'girdling' air-god' (of the Hindus) mentioned by Hewitt. It is well-known that the walls enclosing the court of the Great

*Hewitt, p. 175.

Temple of Mexico, were covered with sculptured serpents. It is remarkable that the sign Acatl not only figures conspicuously on the Great American Tablet, but also on the allegorical figure of the 'Divine Serpent,' which may well represent the totemic divinity and ancestor of a snake tribe, associated with the word Acatl, possibly conveying their name. The undeniable association, in Mexico of the serpent with Acatl, curiously agrees with the name of the 'sons of Achis, the serpent' = the Achains, and deserves consideration.

"Twin pillars, sculptured in the form of great serpents, whose names signify twinship, support the entrances to the ancient temples of Yucatan, Central America, and have been found on the site of the Great Temple of Mexico."*

The imprint of Hindu culture on America is proved at every step. The question whether the ancient American culture had a natural and independent growth is discussed in the second part of this chapter.

WHO DISCOVERED AMERICA ?

PART II

Theory of Independent Origin.—In fairness to those historians, who despite the evidence quoted by me in the preceding pages, insist that American cultures had independent origin, I quote the following scholarly analysis made by Mackenzie.† He writes :—

"The Marquis de Naidaillac in his *L'Amerique Prehistorique* thinks it highly probable that the same beliefs in the New World had independent origin. 'From the nature of the human mind and the natural direction of its evolution follow,' he writes, 'very similar results upto a certain more or less advanced stage in all parts of the world. Attention has frequently been called in the preceding pages to the similar man-

*Nuttal.

†Myths of Pre-Columbian America, pp. 25—35.

ner in which similar needs were met, similar artistic ideas developed, and similar results obtained by people in widely separated parts of the globe.' He thinks these 'facts' testify to 'the fundamental unity of the human race.'**

Mackenzie comments : "This theory, however, does not throw light on the arbitrary connection between metals and the heavenly bodies, and the fictitious value attached to gold and gems.

"Those writers here quoted, and others like them who favour the theory of the spontaneous generation of the same complex beliefs in various parts of the world, follow Dr. Robertson, the eighteenth century historian, who wrote in this connection :

" 'Were we to trace back the ideas of other nations to that rude state in which history first presents them to our view, we should discover a surprising resemblance in their tenets and practices ; and should be convinced that, in similar circumstances, the faculties of human mind hold merely the same course in their progress, and arrive at almost the same conclusions.' †

Mackenzie feels : "The theory of independent origin is, however, after all a theory. It cannot be justified merely as the confession of a faith ; it must be proved, and it cannot be proved merely by drawing analogies from biological evolution. Nor can it be proved by reference to the distinctive fauna of the New World, because wild animals do not build and navigate boats, erect monuments, invent systems of hieroglyphic writing or formulate religious systems. The association of man with wild animals has no connection with the progress of civilization except in so far as he may utilise them for his own purposes. The pre-Columbian Americans were not a pastoral people. They did not have domesticated cows, sheep, or horses. Wild animals, however, played a prominent part in their religious life, as did likewise reptiles and insects. American bees, scorpions, fish, frogs, snakes, lizards, crocodiles, turtles, herons, turkeys, vultures, eagles, owls, parrots, tapirs, armadillos, deer, hares, jaguars, pumas, coyotes, bears,

*English translation, Prehistoric America, London, 1885, pp. 524-25.

†The History of America, Book IV, Section VII.

dogs, bats, monkeys, &c., figure in their religious symbolism. If, however, it can be shown that the habits of a non-American animal have been transferred to an American animal in pre-Columbian mythology, the suspicion is at once aroused that culture contact existed at one time or other between the Old and New Worlds, and, if it can be proved that an Old World animal has been depicted, especially in association with beliefs similar to those prevailing in any part of the Old World, the suspicion is transformed into a certainty and the theory of independent origin and development breaks down."

In the following pages it will be shown that the Indian elephant figures in the symbolism of the Maya civilization of Central America, and that the habits of the secretary-bird of Africa have been transferred in pre-Columbian mythology to the American eagle.

Continuing the discussion, Mackenzie writes :—

" 'There is not the slightest ground,' wrote Bancroft in his great work,* 'for supposing that the Mexicans or Peruvians were acquainted with any portion of the Hindoo mythology ; but since their knowledge of even one species of animal peculiar to the Old Continent, and not found in America, would, if distinctly proved, furnish a convincing argument of a communication having taken place in former ages between the people of the two hemispheres, we cannot but think that the likeness to the head of a rhinoceros, in the thirty-sixth page of the Mexican painting preserved in the collection of Sir Thomas Bodley ; the figure of a trunk resembling that of an elephant, in other Mexican paintings ; and the fact, recorded by Simon, that what resembled the rib of a camel (la costilla de un camello) was kept for many ages as a relic, and held in great reverence, in one of the provinces of Bogota, are deserving of attention.' "

Indian Elephant in America.†—"The American writer and explorer, Mr. John L. Stephens, who, accompanied by Mr.

*The Native Races of the Pacific States of North America, London, 1876.

†J. L. Stephens, Incidents of Travel in Central America, Vol. V. p. 43 N. 90 America, Chiapas and Yucatan. London Edition, 1842, Vol. I, p. 156.

Cathewood, an accomplished artist, visited the ruins of Maya civilization in Central America in the middle of the last century detected the elephant on a sculptured pillar at Copan, which he referred to as an 'idol.' 'The front view,' he wrote, 'seems a portrait, probably of some deified king or hero. The two ornaments at the top appear like the trunk of an elephant, an animal unknown in that country.' *A reproduction of one of the ornaments, in question should leave no doubt as to the identity of the animal depicted by the ancient American sculptor. It is not only an elephant, but an Indian elephant (Elephas Indicus), a species found in India, Ceylon, Borneo and Sumatra.* The African elephant, (*Elepha, Africanus*) has larger ears, a less elevated head, and a bulging forehead without the indentation at the root of the trunk which is a characteristic of the Indian species. The African elephant has in the past been less made use of by man than the Indian, and has consequently not figured prominently in African religious life. In India the elephant was tamed during the Vedic period. It was called at first by the Aryo-Indians 'the beast having a hand,' and ultimately simply Hastin ('having a hand'). An elephant keeper was called Hastipa. Another name was Varana, in which the root *var* signifies water, as in the name of the sea-god Varuna. Another name was Maha-naga ('great snake').* The elephant was thus connected with the Naga or snake deities which are mentioned in the Sutras. Nagas were rain gods; they were 'wholly dependent on the presence of water and much afraid of fire, just like the dragons in many Chinese and Japanese legends. . . .' 'The Indian serpent-shaped Naga,' says De Visser, from whom I quote, 'was identified in China with the four-legged Chinese dragon, because both were divine inhabitants of seas and rivers, and givers of rain. It is no wonder that the Japanese, in this blending of Chinese and Indian ideas, recognized their own serpent, or dragon-shaped gods of rivers and mountains, to whom they used to pray for rain in times of drought. Thus, the ancient legends of three countries were combined, and features of the one were used to adorn the other.' The Nagas

*Macdonell and Keith, *Vedic Index of Names and Subjects*. Vol. I, p. 440 and Vol. II, pp. 288 and 501. Macdonell, *Vedic Mythology*, p. 155.

were guardians of treasure and especially of pearls. They were taken over by the northern Buddhists, and northern Buddhism 'adopted the gods of the countries where it introduced itself, and made them protectors of its doctrine instead of its antagonists.'**

Mackenzie adds :

"The elephant was in Vedic times connected with the god Indra, who slew the drought demon, the serpent-shaped dragon, Vritra, which caused the drought by confining the water supply in its coiled body. Indra rode on the elephant's back. In the Maya representation of the elephant are the figures of two men, one of whom is riding on its back while the other is grasping its head. Apparently, the sculptor had never seen an elephant and had used as a model a manuscript picture or a carving in wood or ivory. That his elephant had, however, a religious significance there appears to be little doubt.

"In India the connection between the Naga and elephant was not merely a philological one. There was a blending of cults; Nagas and elephants were associated with the god Varuna, whose vehicle was the *makara*, a 'wonder beast' of composite form like the Babylonian dragon and the 'goat-fish' form of Ea, god of the deep. The *makara* like the Naga contributed to the complex dragons of China and Japan.

"A later Indian form of Indra was the elephant-headed god Ganesha, the son of the god Shiva and Parvati. A Brahmanic legend was invented to connect the young god with the ancient Vedic rain-bringer who slew the water-confining serpent-dragon Vritra. In one of the Puranas it is told that Ganesha offended the planet Saturn who decapitated him. The god Vishnu came to the child-god's aid, and provided him with a new head by cutting off the head of Indra's elephant. At a later period Ganesha lost one of his tusks as a result of a conflict with a Devarishi. Ganesha was, in consequence, represented with one whole and one broken tusk."†

Elephant in Buddhism.—Mackenzie continues :—

*Dr. M. W. De Visser, *The Dragon in China and Japan* (Amsterdam, 1913).

†Indian Myth and Legend, pp. 150-51. In like manner the Egyptian god Horus cuts off the head of Isis which Thoth replaces with the head of a cow.

"The Buddhists not only took over the 'wonder beasts' with elephant and other parts and characteristics, but also adopted the white elephant, which was an emblem of the sun. According to one of their legends, Buddha entered his mother's womb in the form of a white elephant. This idea 'seems,' as Dr. T. W. Rhys Davids says, 'a most grotesque folly, until the origin of the poetical figure has been ascertained.' The solar-elephant form 'was deliberately chosen by the future Buddha, because it was the form indicated by a deva (god) who had in a previous birth been one of the Rishis, the mythical poets of the Rig Veda.'* Rishis were learned priests who became demi-gods by performing religious ceremonies.

"It will thus be seen that before the elephant, as a religious symbol, was carried from India to other countries, it was associated with complex beliefs as a result of Indian culture mixing. The history of the Maya elephant symbol cannot be traced in the New World. The view of Dr. W. Stempell† that the Copan and other elephants of America represent the early Pleistocene *Elephas Columbi* has not met with acceptance. This elephant has not the peculiar characteristics of the Indian elephant as shown in the Copan stones, and it became extinct before the earliest representatives of modern man reached the New World.

"Although, however, Dr. W. Stempell, reviewing the literature, concerning the various representations of the elephant in pre-Columbian America, 'vigorously protested against the idea that they were intended to be anything else than elephants', certain Americanists have laboured to prove that they are either badly-drawn birds or tapirs. The Copan elephant, associated with the two human figures, has been identified with the blue macaw by Dr. Alfred M. Tozzer and Dr. Glover M. Allen.‡ In their reproduction of the Copan elephant, the one with human figure, is not selected; 'There has hitherto', write Tozzer and Allen, 'been some question as to the identity of certain stone carvings, similar to that on Stela B from

*Rhys Davids, *Buddhism* (London, 1903) p. 148.

†Nature ("Pre-Columbian Representations of the Elephant in America"), November 25, 1915.

‡Animal figures in the Mayan Codices, Cambridge, Mass., Feb., 1910, p. 343.

Copan This has even been interpreted as the trunk of an elephant, but is unquestionably a macaw's beak.' The unprejudiced reader will not be inclined to regard the macaw theory as finally settled, even although it finds support among not a few Americanists, and especially those determined to uphold 'the ethnological Monroe Doctrine which', as Professor Elliot Smith has written, 'demands that everything American belongs to America, and must have been wholly invented there.'"

Professor Smith's Arguments : This extract is from a letter contributed to *Nature*, in which the various pre-Columbian representations have been discussed by Professor Elliot Smith, Professor Tozzer, and Dr. Spinden.* The first named holds that the Copan animals under discussion are Indian elephants. "Never having seen an elephant and not being aware of its size, no doubt", he says, "the Maya artist conceived it to be some kind of monstrous macaw ; and his portraits of the two creatures mutually influenced one another." He points out, however, that in one of the figures the so-called macaw is given a mammalian ear from which an ear-ring is suspended, a characteristic Cambodian feature (and Hindu too).

Professor Tozzer draws attention to the artistic treatment of both the macaw and elephant figures. In the 'elephant' head "there is an ornamental scroll beneath the eye, which likewise is cross-hatched and surrounded by a ring of sub-circular marks that continue to the base of the beak. The nostril is the large oval marking directly in front of the eye." He holds that a comparison of this 'elephant' with that of the unmistakable macaw "shows that the two represent the same animal."

Professor Elliot Smith writes on this point : "This suggestion has served to direct attention to points of special interest and importance, *viz.*, the striking influence exercised by the representatives of a well-known creature, the macaw, on the craftsmen who were set the task of modelling the elephant which to them was an alien and wholly unknown animal. It explains how, in the case of the latter, the sculptor came to mistake the eye for the nostril and the auditory meatus for

**Nature*, November 25, 1915 ; December 16, 1915 ; January 27, 1916.

the eye, and also to employ a particular geometrical design for filling in the area of the auditor pinna. *The accurate representation of the Indian elephant's profile, its trunk, tusk and lower lip, the form of its ear, as well as the turbaned rider and his implement, no less than the distinctively Hindu artistic feeling in the modelling are entirely fatal to the macaw hypothesis."*

Ganesha in America.—Mackenzie comments : "As has been shown, the elephant and the 'Naga' (snake) cults and cult objects were fused in India. It should not surprise us therefore to find suggestions of Naga-elephants in America, especially as other traces of Indian influence can be detected. As Chinese ethnological data prove, the cultural influence of India extended over wide areas as a result of Brahmanic and Buddhist missionary enterprise, just as Babylonian and Iranian influence flowed into India itself. Sir Edward Tylor has shown* that the pre-Columbian Mexicans acquired the Hindu game called *Pachisi*, and that in their picture writing (Vatican Codex) there is a series of scenes taken from Japanese Buddhist temple scrolls. 'If,' comments Professor Elliot Smith in this connection, *'it has been possible for complicated games and a series of strange beliefs (and elaborate pictorial illustrations of them) to make their way to the other side of the Pacific, the much simpler design of an elephant's head could also have been transferred from India or the Far East to America.'*"

Mackenzie concludes : "The Maya, 'long-nosed god' is regarded by those who favour the hypothesis of direct or indirect Indian cultural influence in America as a form of the Indian elephant-headed god Ganesha, referred to above. This aspect of the problem will be dealt with in connection with the Astec rain-god Tlaloc. (Read Chapter 'Indra and Ganesha in America').

"Other traces of the elephant usually referred to are afforded by the 'elephant mound' of Wisconsin and the 'elephant pipes' of Iowa. It is held by Tozzer and others that the former is a bear, or some other local animal, and that the 'trunk' does not belong to the original earthwork, and that

*Journal of the Anthropological Institute, 1879, p. 128.
British Association Report, 1894, p. 774.

the latter are 'forgeries.' The alleged maker of these forgeries must have been a very remarkable man indeed — 'the most remarkable archaeologist,' says Professor Elliot Smith, 'America has yet produced.'**

Let Pictures Tell the Truth.

No Indigenous Origin.—The theory of 'Indigenous Origin' of Maya, Astec and Inca cultures in America has no grounds to stand upon and Perry has asked some very pertinent questions which I take the liberty to quote at length :

"In any attempt to understand the origin of the civilization of North America it must constantly be remembered that it contains a group of communities whose cultures are fundamentally similar. . . . The culture of the food-producers, as is constantly said by American ethnologists, is fundamentally a unity. All the facts point to the Maya as the earliest civilized people in North America, and to them is owed the civilization of the other peoples. The question is : whence came the Maya civilization. . . 'I do not propose to enter on an argument with American archaeologists, *I shall simply inquire where and how they imagine the Maya civilization to have originated. In spite of wholesale condemnation of their opponents, they are unable to produce a single fact in favour of its indigenous origin'. . . . These students have not a single fact to explain the origin of any of the features of Maya civilization. The bankruptcy of facts is complete, and in order to buttress their position the invention of all sorts of arts and crafts is taken for granted as something not needing explanation, which is as good an example as could be desired of the time-honoured practice of begging the question.*' "†

Another Hindu Parallel.—"If the theory as to the origin of the zero point of Maya chronology is sound, it will show a remarkable parallel to the Hindu Kali Yuga era of 3102 B.C., which has been shown also not to be historical date, but one arrived at by calculating back till a date was reached which

*Mackenzie, *Myths of Pre-Columbian America*, pp. 25—35.

†I may perhaps mention that this attitude is not adopted by all Americanists. For instance, Holmes; for an appreciation of the cultural similarities between America, Cambodia, Java, and elsewhere, see Z. Nuttal, *Peabody Museum Papers*, Vol. II, p. 135 and other writings.

would be the commencement of a cycle harmonizing lesser cycles (Dr. J. F. Fleet, in Journal of the Royal Asiatic Society, April 1911). It is curious that another parallel can be found between the Hindu method of reckoning by expired instead of current time periods, and the Maya reckoning by elapsed time.'

"Anyone who would choose to insist that the Maya invented all these cultural elements will, in the face of these facts, have to produce definite evidence to show how and where they were invented. It must be remembered that no evidence has yet turned up of the origin to America of any one cultural element that has figured in the discussion. *The only place where, as yet, signs of beginnings can be detected, is the Ancient East.* To accept the use of stone, irrigation, the working of metals, as axiomatic, is to run counter to the known facts."

Will 'Americanists' Explain?—"Another group of cultural elements will have to be explained on the basis of the hypothesis of the indigenous origin of American civilization. Apart from stoneworking, irrigation and the working of precious metals, many less material elements demand elucidation. First and foremost is the class system. It is admitted by American archaeologists that the Maya people elaborate their civilization in a short space of time. In addition to inventing various arts and crafts, they evolved a ruling class headed by Children of the Sun, who belonged to a skyworld, and including other rulers connected with the underworld. At death the Children of the Sun went to the sky, and the rest of the community went underground, to be ruled over by the mother goddess and a king representative, it has been concluded, of the other branch of the ruling class. How is this extraordinary condition of affairs to be explained on the hypothesis of the American origin of the Maya civilization?

"Again, how did the Maya come to elaborate the dual organization with all its ramifications, producing thereby a form of society with an uncanny resemblance to that of the archaic civilization of the rest of the region? *Not in one, but in a number of ways, does the dual organization of North America reproduce that of the Pacific and India.* Then can be added the organization into totemic clans, the institution of exogamy, all of which run continuously through the archaic civilization from one end of the region to the other."

Food plants from India.—Perry continues :—

“What is the real position as regards North America? It seems to be this. The Maya civilization stands at the summit of American culture, and it precedes all others in that area ; it displays, in itself, or in its derivatives, exact parallels to other branches of the archaic civilization of the Ancient East more than that of any other part of the region, excepting perhaps India ; and its origins in America cannot be traced. It is reasonable to suggest, therefore, that the origins of this civilization must be sought elsewhere than in America.

*“In Oceania the current of civilization has flowed in the past from west to east, and little opposition can be maintained to the view that the culture of this origin came from India by way of Indonesia. The study of food-plants is enough to settle that point ; the Polynesians made their islands habitable by bringing with them the breadfruit, the banana and other fruit-bearing trees, and these trees in the great majority of cases came from India. It is, therefore, in India that must be sought the origin of the civilization of Polynesia, and presumably of the rest of Oceania.”**

Self-Contained America.—While every inch of America bears the imprint of Hindu culture and religion, several Americans are bold enough to deny the debt to India altogether. Mr. John E. Teeple, Ph.D., the author of *Maya Astronomy* is one of them who thinks American civilization was self-contained. He writes :—“I can point out at least three reasons which indicate that this civilization was not dependent on any civilization that had developed anywhere in the Old World.

“They had developed the necessary concept of zero and its use, at least 500 years before anywhere else in the world. (He gives no proof). Their knowledge of number and astronomy could not have come from any other civilization, as no people of the Old World had anything to teach them in this field.”

Mark the boldness of his sweeping remarks and compare them with the tons of facts given to prove the connection of India and America by great scholars and historians.

* Perry, *The Children of the Sun*, pp. 418—26.

He goes on to say on another page, "So far, as we know, these 'Arabic' numerals, invented about 600 A.D. in India and first used in Europe several hundred years later, were the first in the Old World to have a zero. The Mayas, however, were using it at least as early as the time of Christ—several hundred years before the Old World used it."

His second argument is that the people in America did not know the use of the wheel, although its use had been common for thousands of years in other civilizations. Hence in his 'Neo-born Continental Patriotism' he concludes that these arguments "*preclude the possibility of contact with any known civilization of the Old World, before the arrival of the Spaniards.*"

What a hasty conclusion based on flimsy arguments!

It is true that Maya people knew the use of zero at the time of Christ, but how does this American scholar know that Hindus invented zero only by 600 A.D. and not by 600 B.C. or earlier? Luckily, there are records to show that Hindus were the first to invent zero and that this was not in 600 A.D., but long before that, since mathematics and astronomy were perfected by the Hindus thousands of years ago. Many European scholars have also admitted this fact. And the reader will find in the subsequent pages endless similarities between the Hindu culture and the ancient American culture (call it Indian culture) which will prove that Hindus had intercourse with Americans before Christ was born. I will prove it from the writings of American and Spanish writers, who saw real America at the time of the annexation or soon after.

American Refutes Astronomer.—Now let an American historian refute the second argument advanced by the American astronomer with regard to the wheel.

Mr. Hyatt Verrill, author of 'Old Civilizations of the New World' (1938) writing on his explorations in Tiahuanco (S. America) says :—"Perhaps the most puzzling objects among these ruins are two immense stone disks of wheels which I discovered on my last visit to Tiahuanco. One of these is completely buried under the fallen masses of stone and only its edge is visible and the other was concealed under small fragments and is now completely exposed. It is about seven

feet in diameter and about sixteen inches in thickness, and has a square hole in its centre."

After proving that the wheel is not of Spanish origin, the historian continues :—

"It has always been claimed that no American race ever discovered the wheel and one of the greatest archaeological puzzles has been how the prehistoric Americans accomplished many of their feats without it. Such feats, for examples, as the transportation of innumerable gigantic blocks of stone at Tiahuanco for distances of many miles.

"The problem is solved with the discovery of these wheels. With a wooden rotating axle fitted to such wheels, slabs or blocks of stone could be slung from the axle by means of ropes and could hardly be trundled across the plains and deserts, for the sixteen inch tread of the wheels would prevent them from sinking into the earth or sand."

Why Stone Wheels?—"With the extreme scarcity of timber in the vicinity and with no wood of sufficient size for constructing a large wheel, stone would be the only available material, and a stationary wooden axle with the wheels rotating upon it would have been out of question. The wood would have grounded and worn away in a very short time as there would have been a tremendous amount of friction."

The same writer adds :—

"Oddly enough, while excavating at the ruins at Cocle, in Panama I uncovered two immense wheels similar to those at Tiahuanco, but assuming them to have been of Spanish origin I gave them no attention. Possibly, they too, were of prehistoric origin and we may yet discover that the wheel was by no means unknown to the ancient civilized races of the New World, but was used when necessity demanded it."

A Challenge to Blind Historians.—Mrs. Nuttal, the talented American scholar who devoted several years of her life to the study of the ancient civilizations of the world, has thrown a very fair, yet strong, challenge to jaundiced historians who are bold enough to declare that before* the discovery of America by Columbus, American culture received no contribution from Asia and was fully developed unaided by

*It may be interesting to inform these historians that America got its name after the name of a notorious criminal from Europe.

Americans on American soil. I should only second her challenge.

After referring to the identical forms of cult, religion, social organization, calendar cycles and numerical schemes found in India, Greece and America, she says : "Let those who hold the view that American civilisation was purely autochthonous, advance grounds for the supposition that it developed a school of philosophical speculation and that America produced its Empedocles and its Plato. Let them also formulate the physical law which caused the American race to formulate the four elements, recognized as such by the philosophers of India and Greece, and not the five of Chinese philosophy : and to evolve numerical schemes applied to social organization, identical with those current in India, Western Asia and the Mediterranean countries, but different from that employed in China and Japan. It will also be incumbent upon them to disprove American traditions, which record the introduction of a higher civilization and plans of social organization by strangers, etc."

The challenge remains unanswered for several decades and shall remain unanswered, since the imprint of India on America are immortal. The fire of sacrifice that was kindled by our forefathers in Patal Desha (America) is still burning in the hearts of many million Americans and the day is not far off when free India will reclaim America to her cultural fold.

CHAPTER III

INDIA THE MOTHER

CULTURE AND RELIGIOUS TIES

"The doctrine of the World's Ages (from Hindu Yugas) was imported into Pre-Columbian America. . . . The Mexican sequence is identical with the Hindus. . . . The essential fact remains that they were divided from a common source. . . . It would be ridiculous to assert that such a strange doctrine was of spontaneous origin in different parts of the Old and New Worlds."—Mackenzie, *Myths of Pre-Columbian America*.

* * * *

The Incas (South America) used to beat drums and shouted prayers at the eclipse of the moon to aid the moon in her trouble.

Bengali ceremonial of Charak Puja is observed in Mexico, North America and South America.

* * * *

The ancient Mexican Pyramid temples were similar to Pyramid temples of India, the home of Pyramids.

* * * *

The Aryan Soma Sacrifices is still performed by American Indians.—Hewitt.

From remote antiquity the American continent and its inhabitants were known to the adventurous Hindu colonists, traders, gold and silversmiths, religious preachers and messengers of culture, who were responsible for the spread of similar forms of cult, civilisation and religious philosophies whose immortal imprints have been discovered all over the vast continent of America.

Central America (Mexico) was admittedly the cradle of civilisation in the New World and it is there that we find the innumerable imprints of Hindu culture and religious philosophies, but enough evidence on the subject is available in far off Peru and North America. The belief in the eternity of the soul and the transmigration of the soul prevailed all over the continent.

Huge temples with costly images of gods existed everywhere. Priests wielded supreme influence like the Brahmins of India. Hindu gods, such as Indra (the rain-god), Ganesha (the elephant-headed god), Shiva Linga and Yama (the god of death and justice) and numerous serpent gods (Nagas of India) were worshipped (and are worshipped in some areas) on the whole continent. This was the work of the Hindu Pioneers who visited the American continent centuries before Europe had come out of the woods. I will prove the theory by furnishing detailed information about the lasting cultural imprints left on the vast continent of America by Hindu culture.

Hindu Yugas (Epochs) in America.—The Hindu doctrine of the ages is still preserved in the immortal stone monolith, popularly known as Astec Calendar I should call it the foundation stone of Hindu culture in America. I can prophesy that in the near future this Calendar will prove the most helpful key to the solution of the problem of Hindu civilisation in America and it will be recognised that the Astecs

were Hindus. That the Astecs, the last civilised ruling race in Mexico, believed in the Hindu theory of four Yugas is proved by the interesting description of this Astec Calendar by Hyatt-Verrill, Mackenzie and Mrs. Nuttal. Hyatt-Verrill says :

"The Astecs believed in eternity as regards the soul, but with eons or epochs (Yugas), each of which was dependent on the Sun. At the close of every four 'Suns' (Epochs), the world was supposed to meet with disaster ; the exact nature of each being foretold and recorded.

"Nothing could have a more remarkable and interesting story than the famous Astec calendar-stone. This remarkable piece of stone-carving is in the form of an immense disk twelve feet in diameter and weighing over twenty tons. It was cut from a single block of black porphyry and was completed between the years 1487 and 1499 A.D., if the date upon it has been correctly interpreted. It was originally placed in the great temple at Mexico City, but was thrown down by the Spaniards under Cortes and was completely buried beneath the debris and ruins of the Astecs buildings. In 1560 it was re-discovered, but the bishop, fearing the influence of its presence upon the Indians, ordered it to be re-interred. For more than two centuries it remained buried and completely forgotten and lost to the world until in 1790, when, excavating in the Plaza Mayor, workmen once more brought the marvellous stone to light. It was then built into the facade of the Cathedral where it remained until 1885, when it was removed and placed in the Museo Nacional where it still remains.

"Although ordinarily referred to as a calendar, this elaborately carved stone disk is in reality a calendar, an Astec history of the world, a prophecy and a record of Astec myths. The sculptured figures, which at first sight appear complicated, confusing and largely ornamental, consist in reality of symbols and glyphs arranged about the central figure of Tonatiuh, the sun-god, with the symbol Olin, a day sign signifying the earthquake. The historical portion is divided into five suns or ages, four of the past and one of the present. The present age or period is dominated by the existing sun symbol, Olin-Tonatiuh, because the earth (according to the Astec prophecy) is destined to be destroyed by an earthquake. Arranged about the symbol Olin are the four past suns or cycles, each enclosed

in a rectangle and designed to be read from right to left. The first of these symbols is Ocelotl, or the jaguar; the next Ehecatl, or the wind; the third Quiahuatl, or fire-rain, and the last Atl, or water.

"The interpretation of these is that the first sun or age was destroyed by a jaguar, the second cycle or sun was destroyed by a hurricane, the third by a rain of fire, and the fourth by a flood. Each time, according to the symbols, one human couple escaped destruction and lived to re-populate the earth. At the top of the stone beneath the tails of two reptiles is the symbol for '13-Acatl' or reed, indicating that the present or fifth sun began or appeared in that year. Another symbol indicates that the present sun will end with the promised destructive earthquake on the day 'Oli-4.' This date symbol is followed by three hieroglyphs indicating the points of the compass. Next in order, outside the historical portion of the stone, are the twenty Aztec day signs or symbols, while surrounding all are two reptilian monsters meeting face to face and with their tails at the top of the stone. These are the Turquoise-snakes or Xiuhcoatl and are symbols of fire and water. In the mouth of each is a human head representing the fire-god, Xiuhtecutli, while on the sides of the stone are sculptured representations of the Obsidian Butterfly, Itzapalotl."*

Story of Four Ages.—The following account by Mackenzie of Hindu Yugas and their identity with the Mexican doctrine will be read with interest. He says:—

"The colours of the four Indian Ages, called 'Yugas', are :
1. white, 2. red, 3. yellow, 4. black, and their names and lengths are as follows:—

Krita Yuga (Sat Yuga)	..	4,800	divine years.
Treta Yuga	..	3,600	" "
Dwapara Yuga	..	2,400	" "
Kali Yuga	..	1,200	" "
		<hr/> 12,000	<hr/> " "

"One year of mortals is equal to one day of the gods.

*Old Civilisations of the New World.

The 12,000 divine years equal 4,320,000 years of mortals; each human year is made up of 360 days. A thousand of these periods of 4,320,000 years equals one day (Kalpa) of Brahma. A year of Brahma is composed of 360 Kalpas and he endures for 100 of these years.

"Krita Yuga (Perfect Age) was so named because there was but one religion, and all men were so saintly that they did not require to perform religious ceremonies. No work was necessary; all that men needed was obtained by the power of will. Narayana, the Universal Soul, was white. In the Treta Yuga sacrifices began; the World Soul was red and virtue lessened a quarter. In the Dwapara Yuga virtue lessened a quarter. In the Dwapara Yuga virtue lessened a half; the World Soul was yellow. In the Kali Yuga men turned to wickedness and degenerated: the World Soul was black. This was 'the Black or Iron Age,' according to the Mahabharata."

Hindu Yugas in China.—The doctrine of the World's Ages can be traced in China. It is embedded in the works of Lao Tze, the founder of Taoism, and of his follower Kwang Tze. "In the age of perfect virtue," wrote the latter, "men attached no value to wisdom. They were upright and correct, without knowing that to be so was Righteousness; they loved one another without knowing that to be so was Benevolence; they were honest and leal-hearted without knowing that it was Loyalty; they fulfilled their engagements without knowing that to do so was Good Faith; in their simple movements they employed the services of one another, without thinking that they were conferring or receiving any gift. Therefore their actions left no trace, and there was no record of their affairs."* [The reference is quite clearly to the first Indian Age, Krita Yuga (Sat Yuga)].

"The doctrine of the World's Ages was imported into pre-Columbian America. In Mexico these Ages were coloured, (1) White, (2) Golden, (3) Red, and (4) Black. As in other countries 'golden' means 'yellow,' metal symbolism having been closely connected with colour symbolism. In the Japanese Ko-ji-ki yellow is the colour of gold, white of silver, red of

*Myths of China and Japan, Chapter xvl.

copper or bronze, and black of iron. The following comparative table is of special interest :—

COLOURS OF THE MYTHICAL AGES

Greek	..	Yellow, White, Red, Black.
Indian I	..	White, Red, Yellow, Black.
Indian II	..	White, Yellow, Red, Black.
Celtic	..	White, Red, Yellow, Black.
Mexican	..	White, Yellow, Red, Black.

"The Mexican sequence is identical with Indian II. It may be noted that the White or Silver Age is the first and most perfect in Indian, Celtic, and Mexican: Greece alone begins with the Yellow or Golden Age of Perfection. The following comparative table shows the lengths of the Indian and Mexican Ages :

Indian		Mexican
First Age, 4,800 years	4,800 years.
Second Age, 3,600 years	4,010 years.
Third Age, 2,400 years	4,801 years.
Fourth Age, 1,200 years	5,042 years of famine.

"In both countries the First Age is of exactly the same duration. There were white, yellow, and red heavens in Mexico as in India. The Brahmanic Trinity, which in India was composed of Brahma, Vishnu, and Shiva, is found in Mexico too, in association with the doctrine of the World's Ages." In the "Translation of the Explanation of the Mexican Paintings of the Codex Vaticanus," Kingsborough writes :

"Plate I. Homeyōco, which signifies the place in which exists the Creator of the Universe, or the First Cause, to whom they gave the other name of Hometeuli, which means the God of three-fold dignity, or three gods the same as Olomris; they call this place Zivenavichne-paniucha, and by another name Homeiocan, that is to say, the place of the Holy Trinity, who according to the opinion of many of their old men, begot, by their word, Cipatonal and a woman named Xumio; and these are the pair who existed before the deluge."

Mackenzie concludes.

"The important fact remains that the Greek, Celtic, Indian and Mexican doctrines are essentially the same and have evidently been derived from a common source. The Ages

have their colours and, although the colour sequence differs slightly, the symbolic colours or metals are identical. *It would be ridiculous to assert that such a strange doctrine of spontaneous origin in different parts of the Old and New Worlds.*

"It has been noted that the duration of the First Age is the same in Mexico and India—namely 4,800 years. The Indian system gives the length of the four Yugas as 4,320,000 years of mortals which equal 12,000 divine years. That it is of Babylonian origin there can be no doubt. The Babylonians had ten ante-diluvian kings who were reputed to have reigned for vast periods, the total of which amounted to 120 saroi or 4,32,000 years. Multiplied by ten this total gives the Indian Mahayuga of 4,320,000 years. In Babylonia the measurements of time and space were arrived at by utilizing the numerals 10 and 6. The six parts of the body were multiplied by the ten fingers. This gave the basal 60, which multiplied by the two hands gave 120. In measuring the Zodiac the Babylonian mathematician fixed on 120 degrees. The Zodiac was at first divided into 30 moon chambers marked by 'Thirty Stars.' The chiefs of the 'Thirty' numbered twelve. Time was equalled with space and 12 by 30 gave 360 days for the year. In Babylonia, Egypt, India and Mexico the year was one of 360 days, to which 5 godless or unlucky days were added, during which no laws obtained. That the Mexicans should have originated this system quite independently is difficult to believe.

"Another habit common to the New World and the Old was that of colouring the points of the compass and the four winds. In this connection, as in that of the doctrine of the coloured mythical ages, the habit is of more account than the actual details. It is important, in dealing with the question of culture drifting, to trace the habit; it is astonishing to find that the details come so close to agreement in far-separated countries. The Indian doctrine of the Ages was better preserved in Mexico than in China."*

Image of the Great Plan.—Mrs. Nuttall gives the most scholarly interpretation of the 'Astec Calendar'.† She writes :

*Myths of Pre-Columbian America, pp. 65—71.

†Peabody Museum Papers, Vol. II, pp. 247-48.

"The one great stride in advance that I think I have made is the recognition that the monolith is an image of the Great Plan or Scheme of Organization which has been expounded in the preceding pages and which permeated every branch of native thought.

"The monument represents the high-water mark reached in the evolution of a set of ideas, which were suggested to primitive men by long-continued observation of the phenomena of nature and by the momentous recognition of the

'Northern Star,

Of whose true-fixed, and resting quality,

There is no fellow in the firmament.

The skies are painted with unnumbered sparks,

They are all fire, and every one doth shine ;

But ther's but one in all doth hold his place.'*

"This inscribed tablet, which constitutes one of the most important documents in the history of the human race, is clearly an image of the nocturnal heaven as it is of a vast terrestrial state which once existed in the valley of Mexico, and had been established as a reproduction upon earth of the harmonious order and fixed laws which apparently governed the heavens.

"The monument exposes these laws, the dominion of which probably extended throughout the American Continent, and still faintly survive in some existing aboriginal communities. It not only sets forth the organization of state government and the sub-division of the people into classes bearing a fixed relation to each other, but also serves as a chart of the territory of the State, its capital and its four provinces and minor topographical divisions. Finally, it reveals that the progress of time, the succession of days, years and epochs, *i.e.*, the Calendar, was conceived as a reproduction of the wheel of sinistral revolution described by the circumpolar constellations around Polaris. The Septentriones served as an indicator, composed of stars, the motive power of which emanated from the central luminary. This marked not only the march of time each night, but also the progress of the season by the four contrapositions apparent in the course of a year, if observed at a fixed hour of the night.

*Shakespeare, Julius Caesar, II. 1, 60.

"The twenty familiar day and year signs of the native calendar are carved on a band which encircles the central figure on the stone. I am now in a position to prove satisfactorily that these signs were not merely calendaric, but that they equally designated four principal and 4 x 4—16 minor groups of stars and four chiefs and 4 x 4—16 minor tribal groups or divisions of men.

"Merely a few indications will suffice to prove how completely and unmistakably the symmetrical design on the monolith expounds the great plan which had impressed itself so deeply and indelibly upon the minds of the native philosophers and influenced all their thoughts and speculations.

"The head and face in the middle of the monument conveys the idea of duality, being masked, *i.e.*, doubled-faced and bearing the number 2 carved on its forehead. It conveyed the conception of divine power who ruled heaven and earth from a changeless and fixed centre in the heaven; expressed the dual government of the earth by twin-rulers who dwelt in a central capital. It typified light and the heaven itself with its two eyes; the sun and moon and darkness and the earth by the mouth; whilst the symbols for breath issuing from both nostrils and the tongue protruding from the mouth denoted the power of speech, which was so indissolubly connected with the idea of chieftainship by the Mexicans that a title for the chief was 'the Speaker'. The central head likewise denoted a 'complete count'—one man, and was expressive of a great era of time. . . ."

Varnashrama in South America.—The Hindu caste system (caste is a Portuguese word and does not do justice to Varnashrama which was originally nothing but a system of division of labour, a sort of guild system) is the subject of much ridicule by western people to-day, but the original Varnashrama system was an admirable system based on ability and not on birth. The same system was implanted in many far off countries—Greece, Egypt, Japan and America.

Below is given the testimony of Mrs. Nuttal (based on the writings of Spanish scholars of four centuries ago) about

*Those interested in fuller details will find them in Peabody Museum Papers, Vol. II.

the prosperous social system of the Hindus in South America under the Inca rulers whose rule extended 'for more than three thousand miles north and south and from the Pacific to beyond the Andes; an area of more than twelve hundred thousand (Lakhs) square miles, containing upward of twenty million people—the largest kingdom in the New World.' She writes :

The inhabitants of each region were specially trained to render certain services or to excel in particular industries—by this means each tribe gradually became identified with its special industry or aptitude. The necessity that the supply of their produce should be constant and regular, must have necessitated the permanent maintenance of a fixed number of workers at each branch of industry, a fact which would give rise to rigid laws controlling the liberty of the individual, forcing children to adopt their parent's avocations and forbidding inter-marriages between persons of different provinces. As scattered mention is made of the following general classification of the male population, I venture to note them as follows, provisionally :

<i>Nobility</i>	<i>Commoner</i>
1. lords	shepherds
2. priests	hunters
3. warriors	farmers
4. civil governors	artificers

"The female population was doubtlessly sub-divided in an analogous manner, for it is expressly recorded that all marriageable girls were kept in four different houses. Those of the first class, qualified as the 'white virgins,' were dedicated to the service of the Creator, the Sun and the Inca (the ruler); the second were given in marriage to the nobility; the third class married the Curacas or civil governors, and the last were qualified as 'black' and pertained to the lower classes.

"*Caste division was never lost sight of—indeed one Inca went so far as to order that all the people of the 'Below' should flatten the heads of their children, so that they should be long and sloping from the front.*" Nowhere else in all the known history of the entire world, has there been such a complete and successful communistic society. Individuality and freedom of thought, life and action were all subservient to the community.

From birth to death, the lives, actions, tasks, special status, homes, marriages of the people, and even the destinies of the offspring, were planned, regulated, ordered and carried out according to inexorable laws. Every individual, other than those of royal blood or the priesthood, was a mere cog in the mighty wheel of the empire, and every individual was a numbered, tagged unit of the whole. *At birth a man's or a woman's place in the scheme of things was ordained. At five years of age every child, male or female, was taken over by the government and reared and trained for the occupation, the position or the task to which his or her entire future life was to be devoted.* A man was forced to marry when he reached the age of twenty-four, and eighteen years was the age limit for spinsters. Once married, neither husband nor wife had any say as to the future of their children.

"If spinners were needed, the girls were trained as spinners; if soldiers were required, the boys were trained as soldiers. If an agricultural community required additional members, the requisite number of men and women were taken from some community where there was an excess of people and were transported to their new homes where they were forced to remain."

Antis Tribes.—The Incas had their casteless tribes in South America, exactly like the Antyaj (the lowest caste) people in India. They called them 'Antis.' "The Macheyenga, an Arawakan tribe related to the Campa, occupy the territory along the middle course of the Urubamba River and its local tributaries. With other Campa tribes these Indians were in contact with the Inca east of the Andes, but were never absorbed by them. The Inca applied the term 'Antis' to all the tribes without distinction."*

No Thieves and Liars.—Here is another page recalling the golden days of Hindu culture.

"Law and order were rigidly enforced; there were penalties provided for every misdemeanour and crime, and many of these, judged by our standards, were far out of proportion to the offence.† *So strictly enforced were the Incan laws that*

* Peabody Museum Papers, pp. i, 16—18 Vol. X.

† How exactly does it tally with the description of the Hindus given by Chinese historians! C. L.

Manicio Sierra, writing from Cuzco on September 25, 1589, declared that at the time of the conquest the Spaniards never found a thief, a liar nor a sluggard in the entire empire. The most serious crime was blasphemy, directed at the sun, the priests or the Inca. For this the penalty was death, following the most fearful tortures. A Virgin of the Sun or any nun who violated her vows was buried alive, and the village where she belonged was utterly destroyed, together with many of its inhabitants. Murder and adultery was punished by death or torture. Theft or dishonesty resulted in the culprit's being branded for life. Liars and scandal-mongers were flogged for the first offence, beaten with a club at the second, and had their tongues nailed to a board for the third. Incorrigibles were put to death, and petty offences were punished by floggings, or, in some cases, the offender was forced to carry a heavy stone wherever he went, the duration of the period varying with the seriousness of his offence."

Shiva Linga in South America.—That the Shiva Linga was worshipped in South America is proved beyond any doubt.

Mrs. Nuttall writes :—

"Salcamayhua records that the founder of the Peruvian Empire, 'Manco Capac, ordered the smiths to make a flat plate of fine gold of oval shape, which was set up as an image of the Creator. The Inca Mayta Capac, who despised all created things, including the sun and moon ordered his people to pay no honour to them,' caused the plate to be renewed which his 'great grandfather had put up, fixing it afresh in the place where it had been before.' He rebuilt the 'house of gold' and they say that he caused new things to be placed round the plate. The central figure on this plate consists of the oval image of the creator; close to its right are images designated by the test as representing the sun and morning star. To the left are the moon and the evening star. Above the oval and touching it, is a group of five stars forming a cross, with one star in the centre. Below it is a cross figure formed by lines uniting four stars in this case, instead of being in the middle, the fifth star is attached to the lower edge of the oval, which is designated as 'the image of Viracocha Pacha-Yachachic, the teacher of the World.'"

* Peabody Museum Papers, Vol. II. pp. 161-62.

Pyramids in India and Mexico.—Some ignorant historians impressed by the Egyptian pyramids rush to the conclusion that the Egyptian civilization was older than the Hindu civilization, but the facts prove that India was the pioneer in Pyramid construction. This is what Mrs. Nuttall says on the subject :—

“No country in the world can compare with India for the exposition of the pyramidal cross. The body of the great temple of Bidh Madhu (formerly the boast of the ancient city of Benares demolished in the seventeenth century) was constructed in the figure of a colossal cross, with a lofty dome at the centre, above which rose a massive structure of a pyramidal form. At the four extremities of the cross there were four other pyramids. . . . A similar building existed at Muttra. By pyramidal towers placed crosswise, the Hindu also displayed the all-pervading sign of the cross. At the famous temple of Chidambaram, on the Coromandel coast, there were seven lofty walls, one within the other, round a central quadrangle, and as many pyramidal gateways in the midst of each side which forms the limbs of a vast cross.” (Faber, quoted by Donelly in Atlantis, p. 335).

The ancient Americans like the Hindus built many pyramid temples in Mexico and South America, whose remains still strike the visitors with wonder and admiration. Now the temples on the top of the pyramids have vanished, but the huge pyramids still recall the glory of the great nation that worshipped nature. I visited the Pyramids of the Sun and the Moon in Mexico besides other pyramids and when I climbed the steep stairs up the top of the pyramids (where temple existed) I recalled the climbing up the hilly routes to the Tibetan Buddhist monasteries. I asked a Lama why the temple was situated so high and he replied : “The Lord must reside high above his creation ; besides only those would visit the temples who are prepared to undergo the hardship of a steep ascent. The way to the Lord is not an easy way. Is it ?”

Not Egyptian in Origin.—Some archaeologists have taken pains to prove that the ancient American Indian civilization was Egyptian in origin because both had pyramids. An

American authority has refuted this far-fetched plea in the most convincing manner. A writer in 'Mexican Life' writes :—

"In Egypt we find pyramids, and as there are also pyramid-shaped mounds on the American continent, one often sees this held forth as an argument in favour of cultural relations between the Egyptians and the American Indians. *It should be noted, though, that the Egyptian structure is a complete pyramid terminating in a point and that it is always a building in itself. On the other hand, pyramids on the American continent are always truncated—that is, flat on the top—and they always served as a base for an altar or temple. Burials may be found in Maya pyramids, but only in some cases have our excavations shown us that the pyramid was erected over a burial.*"

Hindu Ceremonials during Eclipses.—"The Incas (of Peru) believed that during the eclipse the moon was suffering the agonies of child-birth and as soon as the signal of an approaching eclipse was sent out everybody beat drums and shouted prayers and supplication to aid moon in her trouble." Note how similar the celebration is in India. The only difference is that the Hindus are told by their priests that the moon has been imprisoned by Rahu star, since she failed to pay the debts she owed to Rahu, and therefore they beat drums and even kitchen utensils with spoons and pray for the release of the moon. It is such close and marked similarities in essential ceremonies that bear testimony to the imprints of Hindu religion and culture on American soil, and those who have the boldness to deny it should prove that these beliefs and customs did not originate with the Hindus. Can they do it?

Vedic Ceremonies in Mexico.—That the ancient Americans performed several Vedic ceremonials is proved by the testimony of several Spanish, American and other writers. Mrs. Nuttall in her researches, published by the Harvard University, writes :—

"An interesting parallelism is brought out by a comparison between the ancient Mexican mode of producing the sacred fire by means of a reed and a piece of wood and its symbolism of the mystic union of the two principals of nature, to the origin of fire as told in the Vedas and the ceremonial mode employed in India to produce the sacred fire by means

of the mystic *arani* and the Pramantha. . . . The difference between the ancient American and Indian (Hindu) apparatus should be noticed. The two *arani*, made of wood of *Ficus Riligosa* were placed crosswise. 'At their junction was a fossett or cup-like hole and there they placed a piece of wood upright, in the form of a lance (the Pramantha), violent rotation of which by means of whipping, produced fire, as did Prometheus, the bearer of fire in Greece' (Bournouf Des Sciences et Religions and Prof. Thomas Wilson on the Swastika, p. 777).

"A remarkable relation unquestionably exists between the two mystic *arani*, which, crossed, form a four-branched cross from the centre of which fire is produced by rotation and the almost universal identification of Polaris and Ursa Major, as the central source of life, power extending to four directions, rotation and quality underlying quadruplicity. In my opinion no more graphic presentation of the rotation of Ursa Major around Polaris, the central ruler of heaven, could have been devised than the cross figure from the centre of which fire was perpetually obtained."

Hindu Marriage Customs.—"It is all the more significant therefore to find it stated that the ancient Aryan Light, God Mithra, was worshipped under the form of fire. I point out that in a representation published by Layard in his *Culte de Mitha* (on the culture of ancient Mexico) a man and a woman are shown as worshipping a star, the scene so strongly recalling the portion of the Hindu marriage ceremony where the Pole-star is pointed out, that an identity of scene suggests itself."

Sanskrit—The Mother.—Mrs. Nuttal gives the following interesting information with regard to the root of the English word "star" which goes back to Sanskrit.*

"In connection with the reference to the pole-star made by the Hindu bridegroom, it is noteworthy that the Sanskrit for star is *stri*, *tara*, for *stara*; Hindu *sitara*, *tara* and Bengal *stara* and variants of the same word constitute the name for star in Latin, Greek, Gothic, Old and Anglo Saxon, Welsh, Icelandic, Swedish, Danish and Basque, in which language it

* Peabody Museum Papers. Vol. II. pp. 317-18.

appears as izarra, recalling the Hindu sitara and, if I may venture to say so, the Nahuatl word for star, citlallin."

To strengthen her point, she quotes the following from Chambers' Encyclopaedia :—"The Century Dictionary has a theory as to the origin of the idea of a Bear for the seven stars, doubtless from its editor, Professor Whitney, that seems plausible, at all events scholarly. It is that their Sanskrit designation, Riksha, signifies, in two different genders, 'a bear' and 'a star', 'bright' or 'to shine.' Hence the title—the Seven Shiners."

Worship of Polar Star.—Mrs. Nuttall writes on the subject :—

"At present I would draw attention to an analogy which bears directly on the subject of this paper and is of utmost interest and importance. If carefully studied it will be seen that the title 'Pacha Yachachic,' applied in Peru to the Creator, proves to be allied in sound and meaning to the Mexican title Yaca-techu-tli, 'the lord who guides or governs.' According to Sahagun, this was 'the god of the traders or traveller-merchants.' He had five divine brothers and one sister, each of which was separately worshipped by some travellers, whilst others, on their safe return from distant and dangerous expeditions, offered sacrifices to the whole group collectively. I leave it to each reader to make his own inference as to whether this celestial 'traveller's guide' with his six brethren can have been other than Polaris and Ursa Minor. It is superfluous to emphasize how natural it would have been to offer a thanksgiving to the 'traveller's star' on returning from a distant voyage."

Pole Star Still Guides.—"Native traders, who navigate north and south in small crafts along the coast between Ceylon and Karachi, still use, at the present day, an extremely primitive method of estimating latitude, which is entirely based upon observations of the pole-star. Their contrivance consists of a piece of wood four inches square, through which a hole is bored and a piece of cord, with knots at intervals, is passed. The square is held at arm's length and the end of the cord is held to the point of the navigator's nose in a horizontal line, the height being so adjusted that the pole star is observed in contact with the upper edge of the piece of wood. There

are as many knots in the cords as there are ports habitually visited, and according to the length of the cord required for the observation of Polaris in the said position, the mariner knows to which part he is opposite."

According to Sir Clement B. Markham* the Maya colonists who founded the colony on the Mexican coast, and are known as the Huaztecanas are described as having transported themselves thither by boats from Yucatan. In the native Codices and in the sculptured bas-relief at Chichen Itza, there are, moreover, illustrations of navigation by boats. As dependent upon Polaris as their East Indian (Hindu) colleagues of to-day, it is but natural that the ancient Mexican traders by land or sea expressed their gratitude of offerings to Polaris and Ursa Minor.

Indians and the Pole Star.—Mrs. Nuttall adds :—The following extracts from Mr. Hagar's paper established that Ursa Major was known as the Bear to several North American tribes, and generally served to mark time and seasons. In a Blackfoot myth we read : 'The seven Persons slowly swung around and pointed downward. It was the middle of the night, showing that they too marked the time at night by the position of these stars. So the Zunis tell, when winter comes, how the bear sleeps, no longer guarding the West land from the cold of the Ice gods, etc., a story which demonstrates that in Zuni mythology there was a marked association between the terrestrial bear (the Great white bear of the seven stars,—Cushing) and the seasons.'

"The Ojibways mention the constellation in connection with the four quarters in heaven, showing that they, at some time, were accustomed to mark their seasons not only by the position of the stars of the Bear, but also by the rising and setting of various fixed stars.

"In conclusion I would state that Miss Alice Fletcher has informed me that, among the Omaha Indians, time is measured by Ursa Major, and that the pole-star is named the Star which never travels."†

Hindu Dances in America.—The same principle of Heaven-

* Article on Peru—Encyclopaedia Britannica.

† Nuttall.

ly Axis, *i.e.*, Rotation of Ursa Major, is evident in the ancient American dances which were undoubtedly evolved from the most ancient Hindu dances, which I have personally witnessed in the Kullu valley (in North India). The description of Ancient American dances given below bears great similarity to the ceremony I witnessed.

Mrs. Nuttall writes :—

“The Spanish historian, Clavigero, in his work, (*Historia*, ed Mora, Mexico, 1844, p. 234) describes the dances at the time of the Conquest as having been most beautiful, and relates that the natives were trained in these, from their childhood, by the priests. This authority also relates that the Mitotilitli was performed by hundreds of dancers at certain solemn festivals, in the great central square of the city or in the courtyard of the temple, and gives the following description :—

“The centre of the space was occupied by two individuals (designated elsewhere as high priests) who beat measure on sacred drums of two kinds. One, the large huehuetl, emitted an extremely loud, deep tone, which could be heard for miles and was usually employed in the temples as a means of summoning to worship, etc. The second, the teponaztle, was a small portable wooden drum which was usually worn suspended from the neck by the leader in warfare and emitted the shrill piercing note he employed as a signal. The chieftains (each of whom personified a god) surrounded the two musicians, forming several concentric circles, close to each other. At a certain distance from the outer ones of these, persons of an inferior class were placed in circles and these were separated by another interval of space from the outermost circles composed of young men and boys. The illustration given by Clavigero records the order and disposition of this sacred dance, which represented a kind of wheel, the centre of which was occupied by the instruments and their players. The spikes of the wheel were as many as there were chieftains in the innermost circle. All moved in a circle while dancing and strictly adhered to their respective positions. Those who were nearest the centre, the chieftains and elders, moved slowly, with gravity, having a smaller circle to perform. The dancers forming the outer circles were,

however, forced to move with extreme rapidity, so as to preserve the straight line radiating from the centre and headed by the chieftains. The measure of the dance and of the chorus chanted by the participants was beaten by the drums and the musicians asserted their absolute control of the great moving wheel of human beings, by alternately quickening or slackening the measure. The perfect harmony of the dance, which successive sets of dancers kept going for eight or more hours, was only disturbed occasionally by certain individuals who pushed their way through the lines of dancers and amused these by indulging in all sorts of buffoonery.”

Mrs. Nuttal commenting on the above description says :

“No one, on reading the above description of the most ancient and sacred of native dances can fail to recognize that it was an actual representation of axial rotation and that no more effective method of rendering the apparent differences in the degrees of velocity in the movements of the circumpolar and equatorial stars, could possibly have been devised. The fact that this dance was a most solemn and sacred rite, the performance of which was obligatory to the entire population, indicates that it constituted an act of general obedience and homage and a public acknowledgment of the absolute dominion of a central, dual, ruling power.” (Brinton—*American Hero-myths*, p. 214.)

Hindu Origin Proved.—Now, the fact that this ceremonial dance was Hindu in origin and that Hindus brought it to America is very ably proved by Mrs. Nuttal. She writes (on p. 313):—

“An interesting parallelism in the development or evolution of the idea of rotation around a central pole was brought to my notice by a model in the Indian Department of the South Kensington Museum. It represents the Hindu fanatical religious rite known as the ‘Charak puja’.* (It is observed even to-day in Bengal and South India.) Four individuals are suspended by cords, with hooks drawn through their flesh, to a moveable wooden structure like a wheel surmounting a high pole, similar to that used by the Ancient

* A similar ceremony of swinging by hooks is also performed in South India. Read *Dravidian Gods in Modern India*, pp. 31—33.

Mexican 'flyers' which likewise served as a pivot for the circling motion of the performers. The torture voluntarily endured by the latter recalls that accompanying the sacred sun pole-dance of certain North American Indian tribes. It is interesting to contrast the ancient Mexican refined and intellectual symbolization of circumpolar motion with the fanatical and hideous self-torture associated with the North American and Hindu modes of representing the same phenomena, as it throws much light on the development of certain sides of human nature."

The Flying Game of the Aztecs.—Here is a fuller description of this Hindu game in Mexico given by Cora Walker in 'Cuatemoc' (Biography of Cuatemoc):—

"A tall, straight pole was stood up in a hole in an open court. On the top of the pole a cylinder of wood was placed, a capstan, from which hung four ropes; the cylinder held up a square wooden frame. Between the cylinder and frame four other ropes were attached, which were wound around the pole as many times as the flyers had to encircle it before reaching the ground in their descent; the ends of these ropes then passed through holes in the corners of the frame, made of four pieces of cypress beams.

"Agile boys, dressed to represent eagles and other birds, climbed up to the cylinder, and to the square platform on top, ascending either by knotted ropes or by a spiral of rope around the tall pole.

"After dancing and performing acrobatic feats in mid-air on the small platform, to amuse the crowds, the boys took hold of the ends of the ropes, one boy to reach rope, and spreading their eagle wings, jumped off, all of them at the same time. The impulse from the jumping made the cylinder holding the platform rotate.

The ropes unwound, and the flyers described larger and larger circles at each revolution. During the time that these boys whirled through the air like eagles, one boy on the platform beat a drum and three danced and performed feats. When the flyers were about to touch the ground, the hold acrobats on the platform slid down the ropes with the flyers so as to reach the ground at the same time with them. In

descending, some of the acrobats passed from one rope to the other. All eight boys reached the ground at the same time. The flying performance was repeated by other groups of eight boys, and prizes were awarded to the most graceful and daring contestants. It was a hazardous, exciting game."

In South America Too.—"The idea of rotation was carried out in a ceremony described by Molina. When the December moon was full, after having ploughed their fields during twelve days, 'all persons returned to Cuzco . . . the people went to a house called *moro-uco*, near the houses of the Sun and took out a very long cable which was kept there, woven in four colours, black, white, red and yellow, at the end of which was a stout ball of red wool. Everyone took hold of it, the men on one side, the women on the other, performing the sacred dance called *yaquayra*. When they came to the square . . . they went round and round until they were in the shape of a spiral shell. Then they dropped the cable on the ground and left it coiled up like a snake. The people returned to their places and those who had charge of the cable took it back to the house.' ".*

Jain Rituals in America.—Jainism, the most non-violent religion of India, was also practised in America. Hewitt writes :—

"The doctrines of the Hindu Soma worshippers paved the way of the rise of Jain asceticism and self-torture ; and that similar doctrines were also brought to America, is proved by the ablutions, penances, givings, fastings, and flagellations of the Mexican priests. That this resemblance to Hindu self-torture extended also to the ceremonies of the nomad American Indians or the North, is shown in the rites of the Dakota buffalo sun-dance. This is a much more elaborate ceremony than the dance, 'instituted by women,' of the Hidatsa, Mandans, and Winnebagas, which I have already described, and from which the Dakota dance is descended. It is held some time near the summer solstice, and the first ceremony is the religious preparation of those among the tribe giving the dance, who wish to pray to the sun Wakantan-ka.† This is begun some

* Old Civilisations of the New World.

† Publications of the Bureau of Ethnology, Vol. xi. : Dorsey, Study of Siouan Cults, p. 451.

months before the time fixed for the dance, and at the close of the preliminary ceremonies, the neighbouring tribes are invited, and universal peace proclaimed. A large prairie is chosen, police appointed to keep order, and a crier sent round to tell all the tribes where they are to pitch the upright, conical tents of the primitive pattern, which must alone be used at the dance. When the time arrives, during the first two or three days, the tents are pitched and the ground prepared. On the fourth day, the chosen men go out to look for the mystery tree. When they have found one suitable, they come back and dig a plot in the centre of the camping-ground, removing all grass and roots—they make it square, with projecting points at the corners, to indicate the solstitial path of the sun.* They cover the ground with sweet-smelling creeping grass, like the Hindu Kusha grass, strewn on the Hindu sacrificial ground which is set apart for the spirits of the Fathers and place the buffalo's skull on the sacred grass. The chosen warriors then go out to cut down the mystery tree, riding to it furiously, as if charging an enemy. When it is reached, the warrior appointed as leader strikes one blow with his axe on the east side, showing that the rite is one instituted by the fighting sons of the deer, who make their fire by laying the east stick first. The second strikes it on the south, and the third and fourth on the west and north, and the final strokes are given by a selected young virgin.† It is placed on a litter of sticks, no one, not specially appointed to do so, being allowed to touch it, and when it arrives on the ground, it is set up with solemn ceremonies in the centre of the consecrated spot. Ropes are attached to it, ending with hooks, to be inserted in the flesh of those who have vowed to show their mastery over themselves, by swinging in honour of the sun-god. This swinging ceremony takes place, after all the devotees, both male and female, have undergone the necessary consecration in the preparation tent, placed to the east of the pole. This swinging ceremony is a sequel of the custom of the corn-growing races, of swinging the mystic basket of seed-grain in the wind to strip it of its useless husks, to

*Publications of the Bureau of Ethnology. Vol. xi. : Dorsey, Study of Siouan Cults, pp. 451, & 146.

†Ibid. Vol. xi. : Dorsey, Study of Siouan Cults, p. 465.

gain for it the power of generation, given by the god of the air, and to simulate its infant sleep."

Hewitt adds that this custom is still observed in Bengal and America.

The ancient dances of the Indians were very similar to those of the Hindus. Dancing, both in India and America was a part of worship. Truly has it been said that unique and varied is the art of dancing ; it is the emphasis of a sign, a hieroglyph drawn with the force of all passions. In theories of movements, of sways and gestures the most captivating and multiple images flow abundantly from this art. The step in a dance is the digit applied to mathematics.

Through the arabesques of a dance it is possible to trace the history of nations, and the religions, the vices and the pleasures of humanity. The steps of dances are like garlands inter-woven in the universal restlessness.

Dancing is that realization of objective beauty that invites to love and worship.

"It is through worship that the first settlers of Mexico—Nahuas, Toltecs, Zapotecs, Mixtecs, Totonacos, Mayans—appear dancing ; men with yellow faces, faces bronzed by the sun, faces covered with symbolic masks ; men executing religious and war dances around their sanguinary idols. Their god of dance was called Mixcoatl, and in all the old cities, close by to the temples, there were dancing masters to instruct the children in the choregraphic art to the tune of primitive musical instruments, such as sea shells, rattles, horns, tortoise shells, huehuetlis and teponaztlis.

"The huehuetl was a kind of drum, a wooden cylinder three feet high, decorated with drawings of vivid colours, probably lacquered, and the top was covered with a deer skin tightly drawn ; the sound was measured by the tautness of the skin. The teponaztli, still in wide use by some of the aboriginal tribes, is a hollow cylinder made of wood, with two parallel openings in the middle and at short distance from each other ; two sticks, similar to the present drumsticks are used to strike the space between the two openings and the sound produced is soft and melancholic, allowing the words of the singers to be heard distinctly.

"The Indians danced to solemnize the feasts to their gods

and they also danced to celebrate their victories. In all the large cities there were professional dancers and singers, and on the day when dances were to be held the neighbours placed a large grass carpet in the middle of the plaza and brought out two 'kettledrums.'

"When the kettledrum sounded," wrote a Franciscan monk, "all the Indians in the neighbourhood congregated in the plaza and began to dance and sing. In their dances kettledrums were used, one about three feet high, thicker than a man, made of precious wood and finely carved on the outside; the other drum was smaller and was beaten with the hands whereas the larger one was beaten with sticks." ("Mexican Life".)

For the Mexican native dancing is a cult. They first executed their dances in honour of the stars, principally the sun and the moon, and later the war dance sprang, with the flashing of lances and the clashing of shields.

Mr. Jemenez, a Mexican writer, says :—

"The imperfection and rusticity of the music of our forefathers bore no harmony to the variety of their dances. The Aztecs danced sometimes around a circle and at other times in a straight line, and though frequently men and women mixed, dances were more generally executed by men. During these ceremonies the nobles wore sumptuous dresses and the men of the populace disguised themselves as animals with dresses made of feathers or skins and they covered their faces with masks made of wood or leather. The mask operates the miracle of eternizing a gesture and in the expectant spirit of the people it opens up a perfect emotion. A turn, a sway, a few steps executed by a marked dancer lend more plasticity and more sacredness, and shroud the performer in a wave of mystery. The mask is the materialization of an idea created by fancy or by mysticism; it impresses super-reality on a dance and makes it superhuman. It was undoubtedly for that reason that the ancient inhabitants of Mexico represented their deities wearing a mask, like a god of wind, for instance. Mexican dances are so varied and numerous that it is impossible to know them all. Each region, each tribe, was invented a manner to express its passions, but in the end the dances of Chihuahua, like those of Oaxaca, of Jalisco and Guerrero,

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despite their different steps, their different cadences and gestures, are all born from a parallel theory, from a similar ideology, and they all preserve, at bottom, the same principle and a unanimous symbolism which is worship."

Dravidian Dance in America.—Hewitt writes in 'Ruling Races of Prehistoric Times' :

"The Indian Dravidian rice-growers have, like the peace section of the American Indians, always worshipped the buffalo, and sacrifice it yearly at the autumn festival of the Dasahara, held in September-October, to the fathers of the race, and they still dance the dances called by the American Indians, whose tribal doctors are priests of the buffalo, the buffalo dance. The most archaic form of this dance among the American Indians, that of the Hidatsa, Mandans, and Winnebagos, is danced by the last four times in the month of May and early in June, and is called by them the dance 'instituted by women,' showing that it came down from matriarchal times when women ruled the villages in partnership with men, who were called their brothers. The time when the dance is held is that of the Indian Soma festival of Juggennath to the sun-god of the summer solstice. It is danced in a long tent from 50 to 100 feet long by 20 wide. The dancers, four men and a number of women, enter it from the east. Each woman brings in a handful of fine earth, with which they make two mounds like truncated cones, 4 inches high and 18 inches round. They place these between the eastern door and the fire, which is about 15 feet from the door. The men by their head-gear and the claws and buffalo tails they carry on these symbolic representations of the two mother-mountains of the mother-goddess and the father-god, which appear in Hindu mythology in the two birth-hills of the Bharata race, consecrated to the father and mother of fire, the bull Nanda, and Ra-dha, the maker (dha) of the sun-god Ra, and situated near Mathura, the sacred city of those who obtain fire by rubbing (math).*

"The dance is led by the men, who roar and tramp wildly, like buffalos; and the women follow in single file, dancing a very peculiar shuffling step, in which, as described

*The Ruling Races of Prehistoric Times, Essay V., pp. 452, 453.

in the reports to the Bureau of Ethnology, 'the feet are kept nearly straight and the heels close together,' an almost exact description of the step danced by the Ooraon girls of Chota Nagpore, in the figure representing the treading down of the rice after it is sown. The buffalo dance among the Hidatsa and Mandans is followed by an orgy, in which only unmarried women join, similar to those of the village dances of the Ho-Kols in Chota Nagpore, but whether this orgy follows the Winnebago dance, the American Government Report does not say." *

I have personally visited this dance in a Mexican village on the New Year day and will never forget the furious roaring and wild tramping by dancers.

Hindu Origin of Cremation.—The ancient Americans used to cremate the dead. Cremation was a custom started by highly civilised people like the Aryans. It is the most scientific method of disposing the dead and is again becoming popular in America. Mackenzie, writing on its origin, says :—

"In the New and Old Worlds it was practised by peoples who regarded it as absolutely necessary so as to ensure the happiness of the dead. It was supposed to be impossible for souls to reach, or at any rate, to enter, the Celestial Paradise until their bodies were consumed by fire. This belief is brought out very clearly in the Iliad. The ghost of the hapless Patroklos appears to Achilles in a dream and says :

"Thou sleepest, and hast forgotten me, O Achilles. Not in my life wert thou ever unmindful to me, but in my death. Bury me with all speed, that I pass the gates of Hades. Far off the spirits banish me, the phantoms of men outworn, nor suffer me to mingle with them beyond the River, but vainly I wander along the wide-gated dwelling of Hades. Now give me, I pray pitifully of thee, thy hand, for never more again shall I come back from Hades, when ye have given me my due of fire.'" †

In the Odyssey the soul of the sailor Elpenor makes a similar appeal to Odysseus :

* Publications of the Bureau of Ethnology, Vol. xi. : Dorsey, 'Study of Siouan Cults.' pp. 427, 505, 513.

† Iliad, Book XXII (Leaf, Land, and Myers' translation), p. 452, London, 1914 edition.

"Leave me not unwept and unburied as thou goest hence, nor turn thy back upon me, lest haply I bring on thee the anger of the gods. Nay, burn me there mine armour, all that is mine, and pile me a barrow on the shore of the grey sea, the grave of luckless man, that even men unborn may hear my story. Fulfil me this and plant upon the barrow mine oar, wherewith I rowed in the days of my life, while yet I was among my fellows."*

Colour Scheme in Temples.—That the ancient Americans used the same colour scheme as the one used in Hindu temples is proved by Mrs. Nuttall. She writes :—

"An interesting note in connection with assignment of colour to the cardinal points in Asia is given by Schlegel (Buddhism in Tibet) who relates that 'the walls of temples look towards the four quarters of heaven and each side is painted with its particular colour, viz., North—green, East—white, South—yellow, West—red, but to-day this rule is not strictly adhered to; most indeed are painted red.'

"Now compare the above with the description of the temple of the high priest of Quetzalcoatl at Tula (Mexico) by the Spanish historian Sahagun. (This temple like all old Hindu temples had four chambers facing the cardinal points) :—'The East chamber was termed the golden house and was lined with plates of gold, the West chamber was termed the house of emeralds and turquoises (blue); the South chamber was inlaid with silver and mother-o'-pearl (white) and the North chamber with red jasper and shells.'

"Sahagun describes also a second building of the same kind, in which the decoration of four rooms was carried out in the same colours in feather-mosaic."

God who sent children.—Mrs. Nuttall continues :

"Senor Sanchez cites Torquemada (Monarquía Indiana, Vol. II, p. 52) as the only authority who mentions a recumbent image or idol and relates that 'In the city of Tula, there was preserved in the great temple, an image of Quetzalcoatl... he was figured as lying down, as though going to sleep... Out of reverence the image was covered with mantles or cloths... They said that when sterile women made offerings or sacrifices

* Odyssey, XI (Butcher and Lang's translation), London, 1913, p. 174.

to the god Quetzalcoatl, he immediately caused them to become pregnant.' He was the god of the Winds which he sent to sweep or clear the way for the tlaloques ('the earth-wine' gods)." In India also the custom of sterile women worshipping in particular temples to be blessed with children is very common.

Soma Sacrifice.—The North American Indians still perform the ceremony of Soma Sacrifice and preparation of Amrit (nectar) and the ceremony has been witnessed by American observers. If space allows, the detailed report of the ceremony will be included in the appendix.

Another point of similarity between Hindu and Mexican religion is that both in India and Mexico the temples are round.

Mountain Worship.—In ancient Mexico, at the approach of the rainy season, religious ceremonies are performed in honour of the mountains which were looked upon as active agents in the production of rain, because they attracted and gathered the clouds around their summits. As in India,* the tops of mountains were regarded as the sacred place where the sky and heaven met and produced the showers which vivified the earth. Pilgrimages and offerings to mountain summits formed a part of the duties of the Mexican priesthood, but in the cities the pyramid temple served as a convenient substitute for the mountain.

System of Numerals.—The Maya system of writing numerals was somewhat similar to the ancient Hindu system still in vogue in Hindu business circles. Of the Maya system, the author of *Ancient Life in America* says :—

"Ordinarily bars and dots were used, a bar meaning five and a dot one. The system was vigesimal. The number twenty had a special sign of its own, closing the period. The number 18 for example is written with three vertical bars and three dots on the left, .III." In the Punjab, according to the Munimi (ancient accounting system) writing, a sum of fifteen annas is written thus ||| ≡. (An anna was an Indian coin worth about two American cents.)

*The Kailasha, and some other mountains are worshipped in India.

Romantic Period.—As in the case of the Zunis and Tarahumari Indians of the present day, referred to by W. J. McGee, in his valuable and instructive article on 'The Beginning of Marriage' (The American Anthropologist, Vol. IX, No. ii, page 371), "certain ceremonials typifying the fecundity of the earth and of the leading people thereof were performed by the ancient Mexicans. These public ceremonials had also been apparently developed to the end that the tribes and peoples might be encouraged to increase and multiply and possess the fecund earth. They took place at the period of the year when the heaven and earth were also supposed to unite, *i.e.*, at the beginning of the rainy season. During this the ordinary out-door occupations of the agriculturist and hunter were forcibly interrupted and the regular and periodical transportations of produce and tribute to the capital became impossible, owing to torrential rain, swollen rivers and impassable roads. This period of enforced shelter and confinement indoors seems to have become the definite mating season of the aborigines. At the same time the union of the sexes had obviously assumed a sort of consecration since it was intimately associated with the cosmical, philosophical and religious ideas and coincided with what was regarded as the annual union of the elements or of the Above and Below, the heaven and earth. In India also the rainy season, especially the month of Shravan, is the time of romance. Hindu poetry is full of poems on the subject."

Carp Worship.—Both in India and America, the carp is worshipped as a sacred fish. One of the ten incarnations of Vishnu, the Hindu god, is that of *matsya*, the fish incarnation.

Indian Seal on America.—Dealing with further evidences of cultural similarities between India and America, Hewitt writes :

"In Essay IX., of which a considerable portion has appeared in essays written by me in the Westminster Review of February and March, 1895, I have given the history of the worship of Ia or Yah, the all-wise fish sun-god, the man-fish, who, in American tradition, led the Indians to America. I have set forth the identity between American totemism and that of Northern Europe and Asia, and have shown how the sanctity of St. George's cross, the sacred sign of the fire and

sun worshippers of Asia Minor and Syria is retained among the American Indian tribes, who lay their tribal fires in the form of sun-cross of St. George. The rules for laying these fires by the peace and warlike sections of the tribes tell of the use of two forms of year-reckonings, both beginning, like those of the Syrian Semites, with the equinoxes, one, like the official Hebrew and ancient Syrian year, with the autumnal, and the other, like that of Joshua, with the vernal equinox. This reproduction of Syrian reckonings of time by the American Indians points, like the invocation of the buffalo and deer in the laying of the fires, to an ancient connection between the American Indians and Indian Dravidian worship of the buffalo and the worship of the deer-god, Origen in India and Asia Minor and an additional proof of community of origin is given by the reverence paid in America and India to the sacred fire-pole, made of the united wood of two trees, which are looked on in both countries as parent-trees. The American-Indian custom of using this pole as the sacred sign which precedes the tribes in their marches, throws, as I have pointed out, light on the Hebrew story of the nation's march southward from Mount Ararat, under the guidance of Shelah, the pole or lance.

"Identity between the American-Indian beliefs and those of Asia and Europe is shown in the common worship of the stone-god, the creating fire-stone, and the storm-bird, in the great similarity between the cosmogonic myth of the Sia Indians with the history of mankind as told in the Asiatic and European mythic histories described in these Essays, and in the very close approach to identity of ritual in the sacramental feast of the rain-god and the Hindu Soma sacrifice. I have shown also that the Mexican Indians, like the European and Asiatic sons of the rivers, baptize their children, and that they and the nomad American Indians have adopted Asiatic and self-torturing customs exactly similar to those still surviving among the Hindus; also that the last emanation or Avatar of the deity, told of in the Sia cosmogony, is the god Poshayanne, the sun-fish-god, whose story recalls that of the sun-fish-god of Akkadian and Hindu astronomy, the god called Ia, Assur and Pradyumna, the supreme (pra) bright one (dhumna), and that of the first Buddha, called Sumedha, or

the sacrifice (medha) or the Su—that is, the god born of the Soma sacrifice.”

The various evidences dealt with above must go a long way to convince even sceptical readers that the ancient American civilisation bears evident impress of Hindu influence in the cultural and religious spheres. The subject is further elaborated in the fourth chapter.

HOUSES OF GOD*

Identical in India and America

Note to Chapter III

“We cannot justly conclude by arguments, preceding the proof of facts, that one idolatrous people must have borrowed their deities, rites and tenets from another; since gods of all shapes and dimensions may be framed by the boundless powers of imagination, or by the frauds or follies of men, in countries never connected; but when features of resemblance too strong to have been accidental are observable in different systems of polytheism, without fancy or prejudice to color them and improve their likeness, we can scarcely help believing that some connection has, in immemorial times, subsisted between the several nations which have adopted them.”—(Sir William Jones, on the Gods of Greece, Italy and India; Works, Vol. i. p. 229).

Mr. McCulloh, says:—“In analysing many parts of their institutions, but especially those belonging to their cosmogonical history, their religious superstitions, and astronomical computations, we have, in these abstract matters, found abundant proof to assert that there has been formerly a connection between the people of the two continents. Their communications, however, have taken place at a very remote period of time; for those matters in which they more decidedly coincide are undoubtedly those which belong to the earliest history of mankind.”—(Res., p. 416).

“There is a very interesting class of monuments in the United States, consisting of mounds of earth, which are distinguished by their great regularity of form and large dimensions. They occur most usually within, but sometimes without, the walls of enclosures. They are generally pyramidal structures,

* These notes are culled from a most scholarly book, “American Archaeological Researches” by E. G. Squier, published in 1851.

truncated, and having graded ascents to their summits. In some instances they are terraced, or have successive stages. But whatever their form, whether round, oval, octangular, square, or oblong, they have invariably flat or level tops, of greater or less area. They sometimes cover from two to eight acres of ground, and range from four to one hundred feet in height. They are most abundant in the States bordering on the Gulf of Mexico.

"Whatever may have been the purposes to which this class of structures were secondarily applied, there can be no doubt that most, if not all of them, were originally designed as sacred places, or as sites for public buildings or temples. *Their obvious relationship to the Mexican and Central American teocalli, and the high places of the Polynesian Islands, of India, and other parts of the Asiatic continent, might be deemed conclusive upon this point.* We are not, however, without some direct evidence sustaining this conclusion. From the account of Bartram, it appears that the Greeks erected their temples and public buildings upon these elevations—a practice which that author deems to have been a perpetuation of that of the builders. That the Natchez did the same, is well-known. Their temple, in which the perpetual fire was maintained, is thus described by Du Pratz : 'It is about thirty feet square, and stands upon an artificial mound, about eight feet high. The mound slopes insensibly from the main front, which is northward ; but upon the other side it is somewhat steeper.'"

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Sanskrit Name of Temples.—"According to Adair, the Cherokees called the remarkable mounds which occurred in their country, and of the origin of which they had no knowledge, 'Nanne-Yah,' the 'hills or mounds of God.' The Mexicans denominated their high-places Teocalli, sacred houses, or 'Houses of God.' The corresponding sacred structures of the Hindus are called deovelli,* a contraction of *deo havelli*, 'God's House.'

American Temples Resemble Buddhist.—Squier adds : "The Buddhist temples of Southern India, and of the islands

*Popular name in India is Deo-Alaya (God's Home), just like Him-Alaya (Home of Snow).

of the Indian Archipelago, as described to us by the learned members of the Asiatic Society, and the numerous writers on the religion and antiquities of the Hindus, correspond, with great exactness, in all their essential and in many of their minor features, with those of Central America. They are built, particularly those of a more ancient date, upon terraces, some of which are of great height and extent. These terraces are faced with brick or stone, and ascended by flights of steps. They are crowned by structures, often pyramidal. Those of stone are built of large blocks, well fitted and polished. Sometimes the outer surface of the structure is coated with plaster. The walls are always thick, giving the interior of the edifice a contracted appearance. The stones forming the roofs of the chambers overlap each other, *precisely as is the case in Central America*. The walls are covered with a profusion of ornaments, some in alto, and others in basso relievo. They have neither pillars, colonnades, nor balustrades, 'the absence of which,' observes Crawford, 'gives the structures a heavy and inelegant look, notwithstanding the profusion of minute ornament.' The interiors are narrow and dark; the walls, however, are plastered, and often beautifully sculptured and painted, with figures of the divinity to which the edifice is dedicated, and with representations of battles, domestic and other scenes,—*in this respect, also, exhibiting a striking analogy to the Central American temples.*

"Sir Stamford Raffles has presented views and plans of a number of the ancient edifices which abound in the island of Java; and inspection of which, far better than any detail of description, will illustrate the resemblances here indicated. *The great temple of Bora-Bodu,* in its coup d'œil, might readily be mistaken for a Central American temple.* Like the great structure of Mexico, known as the hill of Xochicalco, or 'Hill of Flowers', it consists of a hill artificially terraced and faced with stone, elaborately sculptured with mythological figures. It is 620 feet square at the base, has seven terraces, and is not far from 100 feet in height. There are abundant evidences here of a well-known form of Hindu worship, Numerous other

*(Bora elder, or great and Bodu—Buddha).

structures of a similar character are described by this author, in the History of Java, Vol. ii."

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"Turning to Central America, connected with the larger structures at Palenque are a number of smaller ones, completely corresponding with the dagobas (of Ceylon). They are crowned with buildings—clearly shrines or oratories, and contain the remarkable mytho-hieroglyphical tablets which have excited so much interest in the learned world. Concerning their interior structure, in common with that of thousands of others which exist in Mexico and Central America, we know nothing further than was discovered by Del Rio, who made an excavation in the centre of one of them. After penetrating to the depth of several yards, he found a circular stone, upon removing which, a cylindrical cavity presented itself, within which was contained a flint lance, two small conical pyramids, (miniature dagobas) ; the figure of a heart in a crystalline stone ; some earthen vases with covers, containing some small stones and balls of red pigment, etc. The situation of this depository, observes Del Rio, corresponds with the centre of the oratory. It is believed that a proper examination of these monuments would disclose the fact that, in their interior form, and obvious purposes, these buildings correspond with great exactness to those of Hindustan and the Indian archipelago."

"In the sculptures ornamenting the temple of Bora-Bodu, above described, as in numerous other places on the island, and on the mainland, Buddha is represented seated cross-legged upon a seat sustained by animals, (usually the lion or tiger), and receiving offerings from his followers, who kneel before him. These offerings consist of fruits and flowers. In the building designated by Mr. Stephens as the Palace of Palenque, (Mexico) is an oval of stone fixed in the wall of the corridor. It is finely sculptured in bas-relief, representing a figure of benignant aspects, seated upon a couch sustained by two animals, called leopards by our author. A female figure kneels before the god and offers some articles, perhaps flowers, for his acceptance. There are a few hieroglyphics near the head of each figure. Beneath this tablet are the traces of a stone table or altar, which, in Del Rio's time, was entire, built exactly after the same model with numerous others

Echevarria affirms that the statute of the principal deity of the New Granadian Indians had "*three heads on one body,*" and was understood to be "*three persons with one heart and will,*"—"*tres personas, con un corazon y una voluntad.*" The Peruvian Triad, according to the above authorities, was called Tangatanga, and was represented by three statues, called respectively, "Apuinti, Churiinti, Intihuaque; that is to say, Lord and Father Sun; Son sun; and, Air or Spirit, Brother Sun." *Las Casas claims that the people of Yucatan were also acquainted with the doctrine of the Trinity, and that Ycona, Bacab, and Echuac were the names of the three persons of which it was composed.*—(Historia Apologetica, cap. 123.)*

VEDIC INFLUENCE IN MEXICO

Attributes of God.—The ancient Americans believed in one 'Supreme Being' of the Vedas.

Amongst his various names we find,

Tlaclitonatic,†	"Creator of Light."
Ipalnemoani,	"Giver of Life."
Yaoteotl,	"God of Battles," or "God of Hosts."
Moyocayatzin,	"Almighty."
Chimalman,	"Our Shield, or Preserver."

"It is highly probable that the triple divinity of the Hindu was originally no more than a personification of the Sun, whom they call Treyitenu, or three-bodied, in the triple capacity of producing forms by his genial heat, preserving them by his light, or destroying them by the counteracting force of his igneous matter; this with the wilder conceit of a female power united with the God-head, and ruling nature by his authority, will account for nearly the whole system of Egyptian, Indian, and Grecian Polytheism."—(Sir William Jones' Works, Vol. xiii. p. 278).

* American Archaeological Researches, No. 1, pp. 176—181.

† "They affirm that the god named Titlacavan was the creator of heaven and earth; that he was omnipotent; that he gave men their daily support, riches, and all that was good for them; they believed him to be invisible, resembling obscurity and air, and when he appeared and spoke to any man, it was by his shade; that nothing could be hid from him; none could resist him in heaven or earth and they called him likewise Tezcatlipoca, Moyocayatzin, Yaotzin, Necocayautl, etc., etc."—(Sahagun, lib. ii. cap. 2).

In referring to the character and attributes of this Deity, Lord Kingsborough observes as follows :—

"They believed Tezcatlipoca to possess every perfection with which human imagination could invest the Deity ; they represented him as 'merciful and long-suffering' . . . The above unity is unequivocally declared in the following passage of the third chapter and sixth book of Sahagun, when the Mexican high priest addressed Tezcatlipoca as the god of armies or of hosts : 'I entreat of thy majesty, who are our invincible emperor, that it may be thy good pleasure that those who die in this war may be received with compassion and with love by our father the Sun and our mother the Earth, for thou alone reignest and art our God.' "The following," continues Lord Kingsborough, "are translations of some of the epithets bestowed upon, and the attributes assigned to, this deity, in the Mexican books. The Supreme Lord of the Universe ; The Disposer and Ordainer of all Things ; The Confounder of his Enemies ; The Bestower of Wisdom ; The Father of Mankind ; A just Judge ; The Ruler of Kingdoms ; The Forgiver of Sins ; The Promoter of Dignities ; The Holder of all things in his hand ; He who shelters beneath his wings ; The Giver of Inspiration, who laughs at human wisdom ; God of a chosen people ; The trier and prover of hearts, who made man in his own likeness ; The Elector of Kings ; The Chastiser of Evil ; The Support of the weak ; The Omnipresent ; A perfect God ; The Ordainer of Marriage ; The Giver of Children ; He who prolongs life ; The God of Hosts ; The Devourer of his enemies ; The Lover of the lowly ; The God of Sacrifices ; He who requires an account of our thoughts ; The Acceptor of vows ; the forgiver ; The Enjoiner of Charity, etc., etc."

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Image of the Supreme God.—The festivals of this deity were three in number each year, with a grand festival every fourth year, which was a kind of Jubilee. The Fray Diego Duran, who wrote in 1585, (and a copy of whose valuable and, as yet, unpublished Mss. is in the possession of Peter Force, Esq., of Washington, D.C.,) has given a very full account of the Festival performed in honour of this God. "The grandest and most solemn festival was that of Tezcatlipoca, which was celebrated with many extraordinary rites and sacri-

in various parts of the ruins. Del Rio describes it as a plain slab of stone, six feet long by three feet four inches broad and seven inches thick, placed upon four feet in the form of a table. These feet were sculptured with figures in bas-relief, in the attitude of supporting the slab. A small ornamented elevation rose at the back of the altar. *This is precisely the character of the banlangko of the Hindus, or then-banlang of the Siamese, the stone seat or altar of Buddha, upon which are offered flowers and fruits.* It is found in the Siamese and Javanese temples, as also in the Buddhist temples generally. It corresponds, according to Maurice, with the sign of Mercury."

Squier concludes :

"Did the scope of this memoir permit, the coincidences of this kind, extending to the ornaments of the Indian and Central American temples, monstrous heads and symbolical figures, might be greatly multiplied. But probably, after all, the unequivocal common evidence of the existence of phallic worship, or the worship of the reciprocal principles, is the most interesting fact which a comparison of the monuments of the two countries has yet disclosed.

"Abstractly, as we have already seen, this worship in America can hardly be regarded as derivative ; it certainly is not necessarily so ; for how naturally, in the mind of the primitive man, must the apparent cause of reproduction associate itself with his ideas of creation ; and with the sun, as the obvious vivifier of the physical world, become the common symbol of the supreme creative power, whose existence is everywhere manifested ! Still, *it cannot be denied that, in conjunction with other coincidences in religion, institutions and art, the prevalence of this worship tends to support the hypothesis of a connection between the old and new world, which it has long been the aim of speculative minds to establish.* But if we accept this hypothesis, how are we to determine whether the impression had been from Asia on America—or, as certain facts would imply, from America on Asia ?"

The learned scholar's question has been answered in these pages on the testimony of scholars of great repute and there can be no doubt about my assertion that Hindu pioneers imported religion, gods and their ceremonials to America.

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Hindu and Mexican Gods.—As compared with the Hindu triad, the relationship and attributes of these deities with their Sactis, or female companions, are as follows :

Brahma.	Vishnu.	S'va.
Tezcatlipoca.	Tlaloc.	Huitzilpochtli.
Bhavani, or Saraswati.	Lakshmi.*	Parvati or Kali.
Cihuacoatl, or Tonacacihua.	Cinteotl, or Chalchiuhtli.	Teoyaomiqui.

†Huitzilpochtli was the God of War, and under one of his principal aspects, the Destroyer; Tlaloc, the God of Waters, the Sustainer or Preserver; while Tezcatlipoca was, as we have already abundantly shown, eminently the Creator. Bhavani is both sister and wife of Brahma; so too, is Cihuacoatl, the wife of Tezcatlipoca. (Duran, lib. ii. cap. 3). And as the second and third persons of the Hindu triad are embraced in the first, and their Sactis, or companions, resolve themselves into Bhavani, so Tezcatlipoca embraces Huitzilpochtli and Tlaloc in his paramount self, while Tonacacihua is the great mother, triplicated in Cinteotl and Teoyaomiqui.

Hindu and America Trinity.—"The conclusion that the doctrine of a Trinity existed in America is not founded upon the suggestions or assertions of the early Spanish writers, who are nearly unanimous upon that point, but it derived from a study of the mythological system of the semi-civilized nations of the continent."

Clavigero distinctly asserts that this doctrine was recognised among the Indians of the Californian Peninsula. (Hist. Cal. Vol. i. cap. 24). Acosta informs us that such also was the fact amongst the Peruvians, in which he is supported by Calancha. (Chronicle of the Order of San Augustine). And

*Lakshmi has a hundred names. She is called Sri (the Roman Ceres) Heripriya, Pedmalaya or Pedma, Kamala, etc.

†"The system of Emanations of India, and the Pantheism which followed it; the Dualism of Persia; the Chaldean doctrine of divine energies; the Phœnician theogony, and the simpler worship of Egypt;—all these," observes Milman. (Hist. Christ. Vol. ii. p. 84), "are either branches of one common stock, or expressions of the same state of the human mind, working with kindred activity on the same visible phenomena of nature, and with the same object." Can it not be claimed that this is also true of the doctrine of a Trinity? (Continued on next page.)

fices, equalling those performed in honour of Huitzilpochtli. It was in the month called Toxcatl or Tezcatl. The idol of Tezcatlipoca, in the city of Mexico, was of a stone of very shining black, like jet (itzi or obsidian), a stone of which they make arrows and knives. In some of the cities this idol was made of wood, carved in the figure of a man, black from the head down, with the face of natural color. In its ears were rings of gold and silver; in the lower lip a precious stone, and on its head plumes of red and green feathers. Back of the head was the sign of smoke, indicating that he heard the prayers of sinners; around the neck was a collar of gold, so large as to cover the breast; on the arms bracelets of gold; at the naval a rich green stone; in the left hand a fan of rare feathers, surrounding a circular plate of gold, highly polished, by which was meant that herein was reflected all the doings of the world.* It was called Itlachia, the Viewer. In its right hand were darts, signifying that he punished the guilty, for which reason he was held in great fear. At his feasts, every four years, was granted absolution, or general remission of sins, on which occasion they made and ate an effigy of this god. Upon the left foot were twenty little bells, and on the right the fore-feet of a deer, to signify his lightness and agility in his works. It had also a cloak, well worked, black and white, with a fringe of red, black and white rosettes, adorned with feathers.

"The temple of this idol was very high and beautiful, ascended by eighty steps, and at the top was a level space, twelve or fourteen feet broad, and on it a dark chamber, lined with rich cloths, of various colors, with fringes of feathers, so that the chamber was obscure, and the idol dark and mysterious. None but the priests dared enter here. In front of the entrance to this chamber, or chapel, was an altar, of the height of a man, overlooking which was a pedestal for the idol, surmounted by a canopy, adorned with gold, feathers and precious stones."

*"The mirror in his hands," says Torquemada, "denoted his Providence, which beheld everything as in a mirror. The skull and hearts signified that he possessed equal power over life and death."

CHAPTER IV

HINDU IMPRINTS ON AMERICA

"The Spaniards were astonished at the high moral tone of the natives, and their reluctance to tell a lie. Unfortunately, contact between the two civilizations soon led to a rapid normal degeneration of the native code."—Eric Thompson.

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"The Mexican boys were handed to special priests for education at the age of six or even earlier. During the whole period of their training they were under a strict supervision and seldom saw their parents." (This was the Hindu system still preserved in the Gurukula schools).

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"In addition to receiving an education, the boys were responsible for the maintenance of the temple and its services. Their duties included the sweeping of the temples, the care of the sacred fires and incense braziers, the beating of drums to summons the people to the temple services, the hewing of wood and drawing of water required in the religious exercises, the preparation of the paint with which the priests adorned themselves."—Sahagun writing in the 16th century.

If the identity of culture, philosophy, educational system, birth and death ceremonials (including cremation and Suttce), belief in the transmigration of the soul, coronat on ceremonial, kindling of sacred fires and numberless customs and manners of two countries proves any relation between them, then America is certainly indebted to India for the cultural contributions made by India. I shall try to prove my theory by quoting distinguished authorities, some of whom had opportunities to study the American Indian culture before it was ruthlessly destroyed by the invaders. Let me begin with the educational system of the Astecs.

Hindu Educational System.—The Astecs followed the Hindu system of Gurukula (students living with the teacher). A Spanish observer of the 16th century wrote :—"Boys of what might be termed the middle class, such as sons of merchants and small local chiefs, and the sons of the agricultural masses were handed over to special priests for education at about the age of six, or even earlier. They were

lodged in special boys' houses in an organization which might be compared to a modern boarding-school, save that the discipline in the Mexican schools was much stricter. Each geographical group, called a *calpulli*, had its own college, for these groups were clans which, in course of centuries, had largely lost their bonds of consanguinity. The college was attached to the *calpulli* temple, and the instruction was in the hands of priests.

"In addition to receiving an education, the boys were responsible for the maintenance of the temple and its services. Their duties included the sweeping of the temples, the care of the sacred fires and incense braziers, the beating of drums to summon the people to the temple services, the hewing of wood and drawing of water required in the religious exercises, the preparation of the paint with which the priests adorned themselves, and the cutting of the *maguex* thorns used in drawing blood in sacrifice.

"Education included a very strict moral training, lessons in history and traditions, religious instruction, and a practical course in arts and crafts. There were twenty of these colleges, one for each of the *calpullis*; their purpose was to turn out good citizens and good military material.

"Another college existed for the education of the sons of the nobility. This was known as the Calmecac. Here the education was even stricter, and the discipline more rigid. The college was attached to the main temple group of Mexico City (Tenochtitlan), and its principal was accorded very high rank. The boys were instructed with a view to their future positions as religious and military leaders of the community. They performed the same duties for the great temple of Huitzilopochtli as were performed by the youths of the other colleges in the temples of their respective *calpullis*.

"Much more attention, however, was paid to their instruction, in history and tradition and physical training. During the whole period of the training, which varied from about six to eight years, the boys were under a very strict supervision. They slept in the college building, and, apparently, seldom saw their parents. They made frequent sacrifices of blood by piercing their ears, tongues and arms with *maguex* thorns and at appropriate times fasted and kept vigil."

Discipline—their Bed Rock.—"From a very early age the training of the child was very strict. A common punishment consisted in thrashing the disobedient child with a species of stinging nettle. Sometimes a refractory child was hung head downwards over a fire on which peppers had been lain, so that acrid smoke went up his nostrils." (The practice still prevails in rural India.)

Truthful People.—"Children, who were too prone to lie, were punished by having a piece cut out of one of their lips. With such strict training, it is not strange that the Spaniards were astonished at the high moral tone of the natives, and their reluctance to tell lies. Unfortunately, contact between the two civilizations soon led to a rapid moral degeneration of the native code." [Readers, note this is a European's verdict.]

Dedication to Priesthood.—"Sometimes parents of rank would make a vow that if a sick child recovered from his illness, they would dedicate him to the priesthood." (This custom still prevails in India.)

Training of Warriors.—"The achievement of warrior rank was the ambition of most members of the Calmecac. A young man might be said to have graduated when he was granted warrior's rank. Training in warfare began when the boy attained the age of fifteen, but concurrently with his general education."*

The Aztecs as well as the Mayas in Central America and the Incas in South America had their educational system very much like those of Hindus. Education was mainly a training for priestly service. With such a great part of life devoted to religious practices, many young men had to be prepared for the numerous priesthoods. Here are a few samples from Sahagun's account, of how boys were prepared to become "ministers to the idols." They are taken from Sahagun's History of Ancient Mexico, Fannie Bandelier's translation, Fiske University Press: (The Hindu seal is imprinted on every rule.)

"The first custom was that all those ministers of the idols who were called Tlamacazque were to sleep in the house of

*"Ancient Life in Mexico."

the Calmecac. The second rule was that they all swept and cleaned that house at four o'clock in the morning. The third one was that the already bigger boys had to go to look for and gather *maguey*-points; the fourth rule was for still older boys to bring in fire-wood on their backs from the forest; this wood was needed for the fires which were lighted every night; and when any construction work in clay was to be done, be it building walls, ditches, watering canals, or field work, they all went to work together at daybreak, only those who had to watch the house and those who had to carry the food to the workers, remaining; no one ever lagged behind, and they all worked with great discipline and good order. The fifth rule was to stop work somewhat early; they then went at once to their monastery to be in charge of the services of their gods and to perform penance exercises and, first of all, to bathe. At sunset they began to get all the necessary things ready; then, at eleven o'clock at night, they went their way, each one alone by himself, carrying the points of *maguey*, a shell on which to play a tune of the road, an incensory of clay, a pouch or bag in which to carry the incense, torches and the points of *maguey*. Thus each one went out naked to deposit the *maguey* thorns at his particular place of devotion, and those who wanted to do very severe penance went far towards the forests, mountains and rivers. The older boys would go as far as half a league to a determined place; they would deposit the points of *maguey*, inserting them in a ball made of hay and then would return, each one alone, playing on his conch shell. The eighth rule was that every midnight all had to get up to pray, and he who did not wake up was punished by being pricked with points of *maguey* leaves in the ears, the chest, thighs and legs, in short by being stung with *maguey* thorns in the whole body in the presence of all the ministers of the idols. The ninth rule was that no one should be overbearing, or offend one another, nor should anyone be disobedient to the order and customs they observed, and if at one time or other one of them appeared intoxicated, or should live in concubinage or commit some criminal act, they killed him outright, executed him with garrote, roasted him alive, or shot arrows at him. If anyone committed a venial sin they pierced his ears and sides with

maguey thorns or awl. The tenth rule was the boys were to be punished by their ears being pierced or by being whipped with nettles."

What they Learnt?—The subjects which were taught to the young, but not all, were computation of the years, months, days, festivals, and ceremonies, and of natal days and periods; the art of divination, forecasting coming events, remedies for sickness, the numerical system, writing and reading, genealogy in which they took much pride and natural history.

The following conversation between Prince Cuatemoc and Princess Tecuipo will illustrate the point in detail.*

Cuatemoc: Wings are a distinguishing characteristic of birds. I am studying natural history at school, and it tells all about birds and flowers: There are over 1,500 plants described in our botany, and many of them are medicinal plants.

Tecuipo: I too am going to school soon. I heard father and mother talking last night, and he said that it was high time. Five years old, the law requires it. What is school like, Cuatemoc?

Cuatemoc: Oh, it is fine. You will like it. There will be other little girls of your size, and a tall Priestess with short hair, will tell you about your pictures in a book; and tell you interesting and funny stories. It is all very attractive. You will learn a great many things which you did not know. They will tell you about ancestors.

Love of Ancestors.—Tecuipo: I had rather learn about humming birds than ancestors. What are ancestors, Cuatemoc?

Cuatemoc: They are your grandfathers and grandmothers. You will have to learn about them. But you will not study about ancestors for some years yet. I have just reached that part of the course, and, history and oral traditions.

Tecuipo: What are oral traditions?

Cuatemoc: But you will have to learn about civility, modesty and gentle behaviour, and about honesty, and telling the truth, and respect for parents and old people. They teach those subjects even to little children.

*Cora Walker, "Cuatemoc."

Tecuipo : You have been going to school a long time, haven't you, Cuatemoc ?

Cuatemoc : Yes, of course. I started when I was about your age, and I am eleven now. My mother taught me a good deal before she sent me to school, for she wants me to be a great man like my father. She said father made a pet of me, and wanted me to be great and useful.

Tecuipo : I know you are going to be great, because Mama said so. She said, 'Asupaco, do as Cuatemoc does, he is going to be great some day.'

Gold Sun Cycle and Silver Moon Calendar.—Cuatemoc explains both of them in detail, and they go out into the sunshine again, and proceed to the great Calendar Stone, weighing fifty tons, on immense monolith mounted on a stone pedestal in the courtyard of the palace.

In its centre is sculptured the face of the sun, and around this are carved the hours of the day, the twenty days of the month, the eighteen months in a year, the fifty-two years in a cycle, the twelve signs of the Zodiac, religious festivals, and so forth.

"This is wonderful, Cuatemoc !" Tecuipo exclaims. "Who made all of these accurate computations ?"

"Our ancestors," Cuatemoc answers with pride. "And the only way that we can be worthy of them is to add to this knowledge."

Hindu Spirit Still Lives.—Not only in the past did the Hindu system of education prevail in America, but even to-day after centuries of Christian influence, its spirit still lives. This is evidenced by the following human document, namely, the contract under which the Federal Department of Education in Mexico installed a little school in the State of Hidalgo. This contract proves in every line the Hindu spirit and the Hindu background of the Indian villagers. It reads :—

We the neighbours of Boxaxni, belonging to the Municipality of San Salvador, assembled together near the chapel of our village, solemnly promise in the presence of Professor Jose del Carmen Solis, the representative of the Department of Public Education, to establish and maintain our own school in accordance with the following conditions :—

1. Every one of us will pay the teacher one cent (one pice) daily ; we being fifty-three in number, will consequently pay fifty-three cents daily ; this amount will be regularly collected by the treasurer of the school committee and delivered to the teacher precisely on the last day of the month.

II. *Teacher A Purohit*.—We will, by turns, give the teacher meals of the quality which our poor economic resources will permit, promising to deliver these meals to him in such hours as not to interfere with his school work.

III. We promise to give the teacher a house which he may use as his residence.

IV. We will give a locality for the school and little by little we shall erect the annexes which it may require later on.

V. We promise to send to the said school all our children of school age, both boys and girls, and we the adults will also go to the school in so far as our work permits us.

Professor Soles solemnly promises on his part that the teacher appointed by him will comply with his duties as a good teacher, teaching the children and the adults, advising all the neighbours in all the affairs of vital importance. He also promises to visit our school frequently for the purpose of ascertaining that it is running with regularity without encountering any difficulty. As security for the constancy of our obligations, we enter into this agreement, on Saturday, the 9th of February, in the year 1929, at 5 o'clock in the afternoon, signed by those who know how to sign ; the names of those who do not know how to sign, appear on the list.

Can any reader deny that the entire agreement breathes the Hindu villagers' simple manners, earnestness, traditional hospitality and the age-old spirit of mutual co-operation ?

Childbirth Ceremonials.—Of all other Mexican customs and beliefs, those regarding childbirth were very similar to those of the Hindus. The ancient Americans, like the Hindus, were always desirous of having large families. The more the merrier was the principle, and even to-day this prevails in India, where birth control is regarded as a crime against God. (I had eleven uncles and three aunts, all fourteen, and in addition, my mother, being born of the same parents ; all of them were healthy and strong). Now let me deal with certain

beliefs and ceremonials among the ancient Indians in Mexico which are the same as those of the Hindus. Mr. Eric Thompson in his article, "The Cycle of Life," writes in 'Mexican Life' :—

"The birth of child, particularly if it was a son, was the occasion of many ceremonies to propitiate the deities and assure a happy future for the new arrival.

"For the accouchement a bed of straw was prepared in front of the hearth, where a special fire was lit. Under no circumstances was this fire allowed to go out until four days after the birth, and no visitor was allowed to remove any of its embers from the house. Immediately after birth, the child was washed by the midwife, who prayed to the goddess of water, for its happiness. After swaddling the child, the midwife addressed it in the following pessimistic terms : 'Child, more precious than anything, know then that this world which you have entered is sad, doleful and full of hard toil and unhappiness. It is a valley of tears, and as you grow up in it you must earn your sustenance with your own hands and at the cost of much sorrow.'

"After this welcome, the baby was placed in its mother's arms with a few words of praise to her for her fortitude. Soon after this a priest-astrologer was summoned to declare the child's fortune. This depended on the day in the sacred calendar on which it had been born. Some days were lucky, some unlucky and yet others indifferent.

"Four days after the birth the bed in front of the sacred fire was removed, and that night a great feast was held. Before the guests sat down to eat, the baby was passed over the sacred fire, and then its head was washed four times, four being the sacred number especially associated with men.

"Children were often named after the day on which they were born, especially if the birthday chanced to be of good augury. Frequently, too, a child was named for some event that took place at the time of his birth." (Several of these customs still prevail in India even to-day).

Love and marriage.—"There was little courting among the ancient Mexicans, marriages being arranged between the parents. Among the masses ability to cook and weave was considered

of more importance than beauty. Frequently the young man indicated to his parents the girl he would like to marry.

"The first task was to call a priest-astrologer to decide whether such a marriage would prove felicitous. This he did by ascertaining the days on which both the young man and the girl were born, and computing whether such a combination was auspicious. If such were the case, the boy's parents sent certain old women as negotiators. These go-betweens visited the girl's parents or guardians, always arriving on their mission after midnight. Armed with a present, they made speeches, urging the desirability of the marriage. The girl was consulted by her parents, but, apparently, she was not expected to object unless she had conceived a very strong dislike of her suitor. The final consent of the girl's parents was carried to the boy's family by other old women related to the girl's family.

"The first ceremony consisted of the groom censuring the bride with copal incense and *vice versa*. After that the pair sat down on a reed mat, and exchanged garments, the groom giving the bride a woman's dress, and the bride giving him in return man's clothing. Next the points of their cloaks were knotted together, and this symbolized the union. Food was served to the couple, and the new state was symbolized by the pair feeding each other. All the guests ate and drank, dancing after the feast." (It is well-known that most of these customs are observed in India even to this day).

"Monogamy was the general rule, but persons of high rank often possessed many wives." (The custom still prevails in Indian States and some rich persons in backward communities possess several wives. One Maharaja of a Rajput State had several hundreds of them, but now this custom is dying out for good).

Hindu Marriage Customs.—"The newly married couple were expected to sit on the mat for four days. During this time they retained a grave mien, for this period was considered to be a vigil and time of repentance, during which they were forbidden to bathe or wash themselves. At midnight they made offerings to the gods. At the end of this period the marriage was consummated, new clothes were given them and they were ceremonially bathed by a priest. While the

groom censed the household gods, the bride was decked in feather garments, while plumes being placed on her head and around her ankles and wrists. After this there was a fresh feast and more dancing to bring the ceremonies to a final conclusion. Different parts of Mexico had different marriage customs. Among the Mextecs of Oaxaca, for instance, the groom carried the bride to his house on his back.

"Girls of the nobility and middle classes were prepared for married life by instruction in girls' schools patterned after those of the boys. They entered these at about the age of five, learning there to spin and weave, to prepare and cook meals, and to master other domestic arts. Discipline, as among the boys, was very strict, and long periods of silence were imposed upon them. They were never allowed to leave the college precincts unless accompanied by an old woman, who served as chaperon. The rule was not relaxed even when exercising in the school gardens. Should they meet any one not connected with the school, they were forbidden to speak or even raise their eyes from the ground."

(This rigid rule is still observed in India, except by ultra-modern girls.)

Love and Marriage To-day.—Even to-day there is no courtship among Mexican Indians, and girls are always shy of associating with men, without the permission of parents. In smaller towns the life about the main plaza is part of the routine of social activity. Two or three evenings a week and every Sunday afternoon the band plays and the public walks around, the women and children accompanied by men in one direction, and the single men in another; in some places there are four lines passing simultaneously, two made up of the middle and upper classes, and two of the peon and servant classes, but in each the women walk one way and the men another, so that they are able to speak and smile openly if they happen to be acquainted, and presumably unobserved, if they have not been formally introduced.

Maidens of Gods (Deva Dasis).—The American Indians had the Hindu system of having Deva Dasis (maiden of gods). These girls served in the temples, one of their most important duties being to guard the sacred fires so that they were never extinguished and to make a daily food-offering to the gods.

As a corollary of these duties, they ate only once a day, and meat was forbidden them save at religious feasts. When they first entered the college their hair was cut short, and they continued to serve until claimed in marriage. Needless to say, no courting was possible under such conditions, for a young man who attempted to converse with the girls was liable to pay with his life for such temerity. Nevertheless, run-away love marriages were not by any means unknown.

These were known as Gandharva marriages in India.

Food Offered to Fire.—Like the Hindus, the Aztecs always gave offerings of food to fire. Each person took a very small bit of food and rising put in on the burning brazier, in the centre of the dining hall, as grace to the God of the Harvest, and by way of thanks for a beautiful repast. In this way each returned thanks or said graces for his own food. This custom was always observed, say the Spanish historians.

Transmigration of the Soul.*—"To the Mexicans, death was not an altogether abhorrent idea, being little more than an incident in the continuity between this life and the next. But the manner of death was more important, since it had a direct effect upon the fate of the soul. The most enviable lot was that of warriors who died either in battle or in sacrifice; they were supposed to depart to the eastern paradise of the sun, where assembled on a great plain, they greeted his rising by beating upon their shields, and escorted him on his journey to the zenith."

Life After Death.—The Aztecs believed that the soul was immortal. Referring to Aztec ceremonies at death, Thompson says :—

"Death, the close of life's cycle, was the occasion of a great many ceremonies. The Aztecs believed in three abodes of the dead. The most aristocratic of these was reserved for warriors slain in combat or on the sacrificial altar, and for their feminine counterparts, women who had died in childbirth. Those lucky enough to qualify for this afterworld went to the sun. The men accompanied the sun, patron-god of the warriors, in its daily course across the heaven, but only as far as the zenith. Thence to its setting it was accompanied

* Sahagun.

by the women. After four years' residence in this solar paradise, the dead were converted into birds, particularly humming birds, and were free to fly to earth. The humming bird is associated with the sun's sojourn on earth in Maya legend.

"Tlalocan, the second abode of the dead, was situated on earth. This was the home of the Tlalocs, the principal rain gods. It was a land of happiness and contentment, replete, as one would expect in the home of agricultural gods, with fields of growing corn, squashes and beans. Suffering and pain were unknown in this land, but those who could enter this charming abode must first qualify by being drowned or being struck by lightning, deaths directly attributable to rain deities. However, those who had died of certain incurable skin diseases were also admitted, perhaps as a kind of compensation for their suffering on earth. Persons eligible for Tlalocan were not cremated, as was the general Aztec custom, but were interred in special burial places."

Message to Departing Souls.—"To the third abode of the dead went those that had died a natural death whether of noble or humble birth. This place was situated under the world's surface, and was known as Mictlan. Here ruled the Mexican equivalent of Pluto—Mictlantecutli and his spouse Mictecacihuatl. A corpse destined for this abode was addressed as follows: 'Our son, you have finished with the sufferings and fatigues of this life. It has pleased our lord to take you away, for we have no eternal life in this world. Our existence is like the ray of the sun. It is short like the fleeting moments in winter when one warms oneself in the sun. Now has come the time for Mictlantecutli and Mictecacihuatl to take you to the abode that has already been arranged for you. . . .'"

A Dangerous Journey.—"The journey that the deceased must take from this world to Mictlan was long and fraught with danger. First he had to pass between two mountains that were for ever clashing against each other. Next he had to traverse a trail guarded by a monster snake and a crocodile. Beyond lay eight deserts and a mountainous region known as Eight Hills. The next tribulation was a biting cold wind called the Wind of Knives, for it was so fierce that it tore up even the stones in the ground and cut like a razor.

"The final obstacle was great stretch of deep water, known as Eight Haters. Once this was crossed the deceased entered Mictlan, but four years had been consumed in the journey. Certain help was supplied the deceased by his mourners. Certain papers were cut out by the priests and given the deceased to aid him in his pilgrimage."

Cremation of Kings.—The ceremonies at the death of a ruler were extremely elaborate. Torquemada left a detailed account in Spanish, which can be freely translated as follows :—

"It was customary among the peoples of Mexico that when a ruler died, word of his death was carried with great solemnity to all the neighbouring towns and distant rulers related to the deceased. Warning was given of the time of cremation, which was usually four or five days after death. When corruption started, the body was placed on specially worked mats, where it was guarded with great ceremonies until the arrival of the rulers invited to the cremation. These brought presents of beautiful cloaks, green feathers and slaves each according to his wealth, offering them for the last rites.

"Once the bidden guests were assembled, the corpse was dressed in fifteen or twenty rich cloaks, woven with many beautiful patterns, and adorned with gold and other jewellery of great value. Then a piece of jade, which the Indians call Chalchihuitl, was placed on the deceased's heart. Locks of hair from the top of the dead ruler's head were removed, and placed with others, which had been cut from his head at birth, in a well worked-box of stone or wood carved on the inside with figures of their conception of the demon. These locks of hair were kept as a memento of his birth and death. A painted mask was then placed on the dead person, and a slave was slain. This was the slave who during life had served the dead ruler as chaplain, placing fire and incense on the altars and braziers, which the ruler had in his house. It was held that he was slain so that he could accompany his master to the next world, there to serve his master in the same duties.

"On the deceased were next placed the clothings of the principal god of the town, in the temple or chief house in which his ashes were to be buried. The body was removed from the house with great solemnity, accompanied by the

other rulers, relations, friends and the widows. All wept and mourned while the priests sang accompanied by drums. On arrival at the gate of the courtyard of the temple, the high priest and his assistants came forth to meet the procession. The deceased was placed at the foot of the staircase leading up to the temple, pitch pine, sprinkled with copal incense, was piled around and set alight."

Widows Performed Suttee.—"As the body burned and the gold ornaments and jewellery melted, large numbers of slaves, both men and women, were sacrificed, so that they might solace their master in the next world, where he would be provided with another palace. . . . Among those who sacrificed their lives were many of the ruler's widows performing Suttee.

"On the following day the ashes and the bones that had not been burned were collected and placed in the box in which the locks of hair had already been placed. The piece of jade, which had been placed in the corpse's mouth to represent his heart, was also placed in the box. Over the box was placed a wooden statue of the deceased, decked in his clothing. In front of this the remaining widows and relations and friends made offerings. . . . For four days they paid him honour, and took offerings to the place where he had been burned. Indeed, many of them made the same offering twice daily, and repeated it in front of the box enclosing the hair and ashes. They believed that at the end of four days the soul of the dead man began his march to the abode of the dead, and consequently he needed their aid. . . ." (The *chautha* or fourth-day ceremony of the Hindus is reminiscent of this). "Every year, however, a memorial service was held in front of the box. . . . Over the statue were placed much incense, offerings of food and wine, many flowers and roses, and some tubes of cane containing fragrant things to smoke (tobacco), which they call *Acayeti*l.

"These offerings were kept up for four years, and the participants feasted and drank until they fell intoxicated. They also danced and wept, calling to memory the death of the deceased."

Torquemada also gives a long description of the death and cremation of the ruler of Michoacan in western Mexico.

he tells us that for five days after death no maize was ground in the city, no fires were lit, and the whole population remained at home, mourning their dead ruler. (Similar mourning observances are in vogue in several Hindu States of India).

"For the common people the ceremonies were, naturally, very much more simple. The bodies were cremated unless the deceased had qualified for the paradise ruled over by the Tlalocs. Offerings of food were made as in the case of the rulers, and the simple possessions of the deceased were burned with him.

"Among the Zapotecan peoples of Oaxaca the cremated ashes were placed in large funerary urns of pottery, on the front of which were modelled figures of the gods. Examples of these vessels are to be seen in almost all Mexican archaeological collections.' "*

Festival of the Dead.—Though almost all the American Indian religious ceremonials are either dead or buried under the cloak of Christianity, yet the Indians continue to worship the souls of their dead. While on the "All Souls Day" the Spanish-born Mexicans pray to god and Jesus for departed souls, the Indians pray to the departed soul and convey their devotion and *Shradha* to them. Large amounts of food of the best variety are offered and feasts given in memory of the dead. This is the old *Shradha* ceremony of the Hindus which the Indians observed long before the advent of the Spaniards or Christianity and they continue to worship the souls of their dead even to-day, though under a Christian garb.

Coronation Ceremony.—The coronation ceremony of Emperors in Mexico used to be an elaborate and religious affair like those of ancient Hindu Kings and the scene of the Coronation of Emperor Montezuma, after the death of Emperor Ahuitzal (father of Prince Cuatemoc) is described in "Cuatemoc" as follows :—

It is the morning of the day following the internment of Ahuitzol. We see a tall, slender young priest standing on the steps of a temple. It is Montezuma, the son of King Acaya, who had been ruler before Ahuitzol.

* Quoted in 'Mexican Life.'

The Supreme Judge, in purple and white robes, appears on the scene, and walks up the steps to where Montezuma is standing. He bows low before the priest and then addressing the new Emperor says :—

Your Majesty ! You have been chosen by the Electoral Princes, and all the people, and the Army, as being the most worthy man, Prince of the royal blood, to be Emperor.

Montezuma : Your Highness overwhelms me. Surely there are Princes in Mexico more competent than I. Fain would I continue my role as Pontiff, and pursue my ecclesiastical duties and studies in peace.

Supreme Judge : You have served your country as Commander-in-Chief and as Pontiff, and your wisdom has been distinguished in the Council Hall. It is the will of the people.

Montezuma : (very humbly) Then I must accept the honour and assume its responsibilities.

The Committee of Judges and Priests bow low, and depart. Montezuma goes to the Dormitory for High Priests with in the "Wall of Serpents" and confers with the Committee on the Coronation Ceremonies.

The next scene is a long shot of the interior of the Supreme Tribunal Hall. The Electoral Princes have not met to crown Montezuma, Emperor of Mexico. (1502).

As the Emperor-elect enters the room, the Princes rise to their feet.

It is an impressive ceremony. Brilliant lights falling from huge chandeliers with quartz crystal pendants, and lamps in base brackets, are reflected from highly-polished squares of marble and porphyry which constitute the floor, and by the walls of highly-polished marble and alabaster.

The wall decorations are tapestry pictures, and panelled marble busts of Astec kings.

Marble columns (monoliths) support the roof.

Montezuma proceeds to the foot of the throne, which is on a slightly raised dais. As he stands before the throne that is soon to be his, he realizes the wealth, pomp and power of the Astecs.

The magnificent and beautiful throne is made of bright gold, set with emeralds and other precious stones. Over it is a canopy of rich feather velvet, and hanging down the centre front are glittering ornaments of gold and precious stones.

In front of the onyx dais stands a table; on it are a shield, a Makahuitl, a bow, and a golden quiver filled with arrows made of the same precious metal. On the table, too, is a skull, in which is a large emerald, cut in the shape of a long pyramid.

On the dais is a rug made of tiger skins, while rugs of lion and tiger skins are scattered throughout the room.

In the centre of the Supreme Tribunal Hall, an immense brazier burns. Near it is a gold censer, filled with copal resin. The royal insignia, a golden eagle, with outspread wings, one foot resting on a prickly pear cactus plant and holding in its beak and the other talon, a green serpent made of emeralds, stands on a nearby table.

At the foot of the eagle lies a golden crown of elaborate lace work.

With the Electoral Princes still standing, Montezuma kneels in front of the onyx dais, and the royal mantle of purple and gold is placed around his shoulders by a High Priest.

Then Kings Nezahualpilli of Texcuco, as First Electoral Prince, places the crown of gold filigree, studded with pearls and emeralds, on his head, and in firm voice declares :

"Montezuma, by the Grace of God, and the power that is vested in me, I declare you Emperor of Mexico, and ruler over the Aztecs and all the people of the empire."

Then King Totoqui of Tlacopan, Second Electoral Prince, presents him with a gold dagger with obsidian point, as an insignia of power to govern in war.

The Coronation Oath.—Montezuma rises from a kneeling posture, and stands with the Pontiff administers the oath of office :

"In the name of the Supreme God, invisible, creator of heaven and earth, do you promise to uphold the religion of your ancestors?"

"The eye of God is upon me. I do."

"Do you promise to protect your country?"

"Do you promise leniency to your people?"

"I do."

Ability Was The Criterion.—The eldest son of a ruler was not necessarily chosen to succeed his father. That depended on his ability. An elder son of little ability or fighting prowess might be passed over in favour of a younger son, and among the Astecs themselves the brother of the dead ruler usually succeeded. (The same is the case in the South Indian States of Travancore and Cochin).

Land Belonged to Community.—Property usually passed to the eldest son, but he was expected to share it with the other children. Children of the masses inherited little from their fathers, for the land farmed by a man belonged to the community, and reverted to it on his death. Heirs who wasted the property that they had inherited were frequently put to death, since they did not appreciate what they had obtained from the sweat of the brow of another.

Guardians were appointed to look after the property of minors, and any dishonesty on their part was punished by death.*

Havan Before War.—"A propitious date was awaited for the proclamation of a campaign, the first day of the month being considered especially favourable; the hostile country was explored by spies, called Tequihua, who brought back to the king various maps and other documents containing information likely to prove of use during the operations. War was formally declared by sending weapons, in insignia of sacrifice, to the enemy, and the expedition set forth, on a lucky day in a prescribed order. First marched the priests with the idols of the gods, next the Mexican veterans, followed by the less experienced; following them came the force of Texoco and Tlacopan, and finally the fighting men of allied provinces. When the forces were drawn up, new fire was made by the priests, and the attack commenced. The actual combat does not seem to have been attended by great slaughter, since the chief object of each individual fighter was not to kill his foe, but to make him prisoner."†

* Cuatemoc.

† Joyce, Mexican Archaeology.

Position of Women.—Like the ancient Hindus, the American Indians always treated the fair sex as their equal. Women jointly ruled over empires with husband or brother. Women enjoyed every position of honour of which men could boast. Unlike the so-called civilised Christians, the ancient Americans never fought against a woman, not to talk of killing women and children. The Mexican women are still more or less like Hindu women.

The life of women in Mexico to-day is very similar to that of the Hindu women. The Mexican women live in a cage of custom. Never, whether married or single, will they appear in public with a man to whom they are not related. Their escort is either father or husband or brother, and always their relationships with other men are on the most formal terms. In the colonial days and in the early days of Mexican independence, no Mexican lady would go shopping unless accompanied by an older woman member of the household, and even now Mexican ladies never go on the street alone; if they go to market, they are accompanied by a servant to carry the packages, and if they go shopping in the stores, they usually go with a woman friend who, however, need not be an older chaperon. At night they go out only when accompanied by one of the men of their family.

Although to a certain extent the barriers have been broken down, still to-day women of even middle-class birth look askance at employment in stores or offices. While in the past they entered a convent, to-day, the older unmarried women live on with their fathers, mothers and when these die, continue to move about from house to house as guests of their married brothers and sisters.

Chaste Women.—A Spanish writer of the sixteenth century writes :

“The young people, like all other Indians, were respectful to the old. They married early, the women were uniformly chaste, good house-keepers and mothers, helped to sow and cultivate the crops and raise the poultry and domestic animals.”

Dussehra Festival In America.—The Indians of America duly celebrate the Dussehra festival in commemoration of

Rama's victory. 'Effigies set up to represent deities of mighty power, were of vast size and in physical aspect often tending towards the grotesque'.* The same custom is still observed in India at the Dussehra festival and its traces still linger in Mexico and Peru. The Peru Indians still perform the Rama-Sita Utsav (Dussehra festival). Indians in Mexico still stage the fight between the armies of Rama and Ravana (the demon king of Ceylon) and the writer witnessed in 1939 such a fight at Chilpancingo.

Rama Festival in Peru.—Here is further evidence to prove the fact that Rama was honoured in America.

Pococke quotes Professor Wilson :—"The origin and development of the doctrines, traditions and institutions (described in the Puranas now extinct) were not the work of a day ; and the testimony that established their existence three centuries before Christianity carries us back to a much more remote antiquity—to an antiquity that is probably not surpassed by any of the prevailing fictions, institutions, or beliefs of the ancient world.† What says Colonel Tod on the history which lies buried beneath the vast weight of superincumbent time?—

"If it be destined that any portion of the veil which covers these ancient mysteries, connecting those of the Ganges with the Nile, shall be removed, it will be from the interpretation of the expedition of Rama, hitherto deemed almost as allegorical as that of the Argonauts..... If Alexander, from the mouths of the Indus, ventured to navigate these seas with his frail fleet of barks, constructed in the Punjab, what might we not expect from the resources of the king of Kausala, the descendant of Sagara, emphatically called the seaking, whose '60,000 sons' were so many mariners?‡

What says the clear-sighted and learned Sir W. Jones, many of whose theories, in common with those of Wilford, Tod and others who have had the courage to step out of the beaten path of knowledge, have been condemned as rash and chimerical ! Do they, or do they not, accord with that distinct notice I have given of the most venerable series of emigrations

* Ancient Life in Mexico.

† Vans Kemiedy, Asist, Jauru., 184.

‡ Col. Tod's Rajast, vol. i. p. 602.

and colonisations of the human race? The conclusions of that elegant scholar, not less than those of the profound Colebrooke, will, as the reader accompanies me through the course of this demonstration, rivet indissolubly the chain of evidence of which each land has been the faithful chronicler.

"Rama is represented as a descendant from Surya, or the Sun, as the husband of Sita, and the son of a princess named Kaushalya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama-Sitva; whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and fabulous history of Rama.*

"Again: All these indubitable facts may induce no ill-grounded opinion, that Ethiopia and Hindustan were possessed or colonised by the same extraordinary race; in confirmation of which it may be added, that the mountaineers of Bengal and Behar (Pelasa) can hardly be distinguished in some of their features, particularly their lips and noses, from the modern Abyssinian, whom the Arabs call the 'children of Kush.' Sir W. Jones concludes his observations by this singular but comprehensive remark: 'Of the cursory observations on the Hindus, which it would require volumes to expand and illustrate, this is the result: that they had an immemorial affinity with the old Persians, Ethiopians and Egyptians, the Phoenicians, Greeks and Tuscans, the Scythians or Goths and Celts, the Chinese, Japanese, and Peruvians.'"†

Pococke concludes:

"I have applied the most rigid tests, allowing, with the most jealous care, no theory—no mere similarity of sound, to lead me astray from that uniform process of investigation by which these results have been obtained. That process will be found to be based on no narrow nor imaginary foundation, but verified by results as uniform as they are copious. The ancient world is a physiological Grammar of Fact, by the study of which the great chart of the wanderings of the patriarchs of our race will yet be read with truth."‡

* Sir W. Jones, *As. Res.*, vol. i. p. 426.

† *As. Res.*, vol. i. p. 426.

‡ Pococke—*India in Greece*, pp. 249—252.

Hinduism in Peru.—Peru, the land of the Sun, which derives its name from Sanskrit (Paru) as pointed out in another chapter had numerous Hindu imprints. The following testimony supporting verifying this conclusion is taken from Prescott's "Conquest of Peru."

One Supreme Being.—"The Peruvians, like so many other of the Indian races acknowledge a supreme Being, the Creator and Ruler of the Universe, whom they adored under the different names of Pachacamac and Viracocha :

"Pachacamac signifies, 'He who sustains or gives life to the Universe.' The name of the great deity is sometimes expressed by both Pachacamac and Viracocha combined. An old Spanish finds in the popular meaning of Viracocha, 'foam of the sea, an argument for deriving the Peruvian civilization from some voyager of the Old World.'"

Caste System in Peru.—"A still closer analogy may be found with the natives of Hindustan in their division into castes, their worship of the heavenly bodies and the elements of nature and their acquaintance with the scientific principles of husbandry."

Believed in Future Existence.—"To the ancient Egyptians, also they bore considerable resemblance in the same particulars, as well as in those ideas of a future existence, which led them to attach so much importance to the preservation of the body (dead)."

Land Without a Prostitute.—The Peruvians like the Hindus were a highly moral and chaste people. The most emphatic testimony to the merits of the people is that afforded by Mancio, Sierra, Lejesama, the last survivors of the early Spanish conquerors, who settled in Peru. He declares : "The whole population, under the Incas, was distinguished by sobriety and industry, that such things as robbery and theft were unknown, that, far from licentiousness, there was not even a prostitute in the country ; and that everything was conducted with the greatest order, and entire submission to authority." The document in original (in Spanish) appears as Appendix IX in Prescott's "Conquest of Peru".

* Cong.—I Pob. del. Peru, MS.

Land of Gold.—Like India, (known as golden sparrow) Peru and Mexico were lands of gold. The Astecs in Mexico had a unique culture. They never cared for gold and were very peaceful. Prescott relates the following two stories which show the difference between the Hindu (American Indian) and the Christian culture. About the year 1511, when Vaxo Balboa, was weighing some gold which he had robbed from the natives, a young Indian chieftain who was present, struck the scales with his fist and scattering the glittering metal around the house, exclaimed. 'If this is what you prize so much that you are willing to leave your distant homes, and risk even life itself for it, I can tell you of a land where they eat and drink out of golden vessels, and gold is as cheap as iron is with you.'

A Question to The White Invaders.—When Pizarro's men dying of hunger for days noticed a light and a village and invaded and robbed the people of all their belongings, the Indians asked the invaders, 'Why they did not stay at home and till their own lands, instead of roaming about, to rob others who had never harmed them?—Herrera, History General.

'Sarmiento speaks of gold to the value of 100,000 castellanos and occasionally buried with Indian Lords; and Las Casas says that treasures worth more than half a million of ducats had been found within twenty years after the conquest, in the tombs near Trusillo. Baron Humboldt visited the sepulchre of a Peruvian prince in the same quarter of the country, whence a Spaniard in 1576 drew forth a mass of gold worth a million of dollars.'

Inca Queens Perform Suttee.—That Suttee was also in vogue in South America is clear from the following by Prescott :

"Next morning the body of the emperor was removed to the church and mass was offered by his murderers. The ceremony was interrupted by several long cries and wailings as of many voices at the doors of the church. These were suddenly thrown open and a number of Indian women, queens and sisters of the deceased ruler rushing up the great aisle surrounded the corpse. They declared their intention to sacrifice themselves on his tomb and bear him company to the land of spirits. The audience was outraged by this frantic

behaviour and caused the women to be excluded from the church ; several of them returned to their own quarters and ended their lives in the hope of accompanying their beloved Lord to the bright Mansions of the Sun." (Surya Loka of the Hindus).

CHAPTER IV

HINDU IMPRINTS ON AMERICA

PART II

HINDU MANNERS & CUSTOMS

Hindu philosophy, customs, beliefs and even superstitions which dominated Ancient America and especially Mexico, the 'cradle of civilization in the New World,' are still to be observed despite four centuries of 'ruthless Christianisation at the point of the bayonet,' as will be evident from the story of the life and customs of present day Indians in Mexico, Peru, Bolivia, Guatemala, etc. The touching story of a Red Indian leader's refusal to embrace Christianity and his reply to missionaries deserves to be recorded in gold in the pages of Hindu history.

Even to-day while the laws of Mexico are Spanish, the traditions of the masses are Indian, and two basic conceptions affect the stream of Mexican life. First is the deep belief in the ways of their ancestors, which they share with the Hindus, the Chinese and the Japanese, and secondly, the communal conception of life, the basic Hindu law of social life and the communal standard of virtues, which Spanish individualism has warped and changed in astonishing ways. The former manifests itself in the inevitable answer of the average Mexican to any question about anything which he may find himself doing ; (Es La Costumbre—"It is the custom").

The yoke of custom lies upon the Mexican with a weight almost in the same manner as in India. The harness of past ages binds him from the cradle to the grave and waits grimly upon his children and his children's children. No single fact of life or of psychology is so permeating. Custom rules in the very highest classes of Mexican society and it utterly dominates the life of the lowest. The Mexican mind works

from tradition as its primary basis, and the traditions which influence the Mexican's daily life are unchanging. In lands of different blood and newer culture the traditions of the crowd may change from day to day; there are newspapers, there are the changing standards of civilisation, the advances of government, new and pleasant novelties which tempt the taste and influence the mind. In Mexico there is no change; the standards of a thousand years ago are the standards by which the Indian mind judges the events of to-day.

The psychology of the Mexican mind depends upon these traditions. Its standards of value are primarily the values of tradition; its relentless logic, which carries it from any premises, true or false, to inevitable conclusions, is the logic of tradition, inexorable and unquestioning.

In most cases the Spanish code of customs (which rules the upper classes of Mexico) fits but ill the life and climate of Mexico, and the Indians at large have faithfully clung to their old customs, and lives by the tribal oracle and the directions of their herbal medicine men. The Spanish customs dominate the living of Mexico without touching the life of the masses; a case in point is the Indian who is forced because of the cold to wear woollen trousers when in Mexico City, who, however, does not buy these pants, but simply hires them by the day and changes to his white cotton 'Pyjamas' before he leaves the city for his home.

Tradition And Caste.—The bondage to ancestral customs holds primal importance, too, in the ways of work and in the methods of business.

To this day the children of a carpenter become carpenters; the sons of a *cargador* (the public porter or carrier), though they be a dozen in number will grow up to be *cargadores*. This is still truer in the native industries where the makers of *rebosos* (baskets), of pottery and of laces follow their fathers and mothers in the ancient family trades. Inefficient methods of work, scorn for modern conveniences and machinery, even fierce opposition to new comforts are explained sullenly or solemnly by the unanswerable argument, "Es La costumbre." An Indian will load one of the side-baskets on the back of his 'burro' with grain and fill the other with stones; he will trot to market with a load of pottery in a

great frame upon its back and when he has sold his stock, will take his way home with the frame filled with a load of stones ; and to all protests he will reply, that this is the way his fathers did before him, and that they were intelligent and worthy men.

We are familiar with the same attitude to life among the Hindus.

An Interesting Story.—Sellers of American steel ploughs in Mexico will argue with a native Indian purchaser of the merits of a deep blade which will cut the earth a foot below the surface with no more effort on the part of the oxen, but the Indian will buy the steel plough which looks most like the crooked stick which his father and his grand-father used before him, and when he gets his plough to his little farm he will saw off the left handle because the ploughs of his ancestors were guided with but one hand. For centuries the Mexican Indians have transported earth in woven baskets carried by a harness across their foreheads, and many American and English engineers who were engaged in early railway construction in Mexico tell how, at the first introduction of imported wheelbarrows, the Indians insisted on removing the wheels and carrying the barrows on their backs.

Whole villages will, conforming to tradition, manufacture nothing but baskets, or nothing but pottery, although other necessities of their simple life may have to be brought from many miles from the market places to which they trudge to sell their own surplus product.

Hindu Bazaar System.—In fact, custom has more to do with business methods in Mexico than have enterprise and efficiency. The distribution system in vogue in the country is probably the most archaic in a world distribution. Before the Spaniards, Mexican business was practically all done in the market places, and this was a custom to which the Spaniards brought little change.

These tiny stocks of goods are always amusing, and the nonchalance with which a country Indian will sit for hours behind his tiny display of useless wares is one of the charms and pities of Mexico. Except in the great cities, the Indian tradesman much prefers to sell his goods in single pieces or small lots to disposing of his entire stock. The story is told

of the effort of an American to buy the entire output of brooms of a neighbouring village; his offer was promptly refused, and the only satisfaction he could get out of his explanation that the offer guaranteed a greater return than the Indians could make from spending months in the hand manufacture and sale of brooms was that if they sold all their stock at once they would have nothing to do for the succeeding month.

The Indian loves the charm of traditional market life so much that he prefers to be there oftener than sell his whole stock on one day and then have nothing to busy himself with in the market which he loves so much. This bazaar custom was introduced from India as pointed out by Hewitt, quoted in Chapter II.

This is the height of slavery in tradition, but he enjoys it. Residents in the suburbs of Mexican towns know that an Indian driving a flock of a dozen turkeys (with the characteristic long whip with which the birds are herded like sheep) will promptly refuse an opportunity to sell the entire lot. He is willing to sell one or even two, but he is going to market and is not going to be cheated out of his day in town. Women vendors in interior villages will not sell their stock of eggs except by the *mano*, that is, the hand, or five pieces at one time, and if one wishes to buy five dozen eggs, one must buy twelve *manos*, paying for each in *mano* (five) in coins of the realm.

We know how common this custom of selling things by "Fives" is in North India, especially with fruits.

Bargaining in Business.—Bargaining is the rule in Mexico as in the Chandni Chowk of Delhi. This is probably due to the ancient heritage from the days of barter when both the product bought and the product sold were influenced by the law of supply and demand and the usefulness of the commodity. As a rule, the Indian vendors, and indeed the proprietors of the shops around the market place, will ask from fifty to a hundred per cent. more than they are willing to take for the articles on sale.

I often enjoyed this bargaining, when, as a child, I used to go to my village market and buy honeydews and melons in exchange for wheat, and after a long time I enjoyed such

thrills once again in the markets in a suburb of Mexico City (Coyoacan), where I spent a couple of weeks.

No Faith in Paper Currency.—Like our village folk, the Indian people have no faith in paper currency and always insist on silver money.

Pan Chewing With Lime. The American Indians still observe the Hindu custom of chewing leaves with lime.

“The Indians in South America on their trips to village fairs and whenever they are travelling or working constantly, chew the coco leaves. When masticated with a bit of lime or wood ash, a small amount of cocaine is produced and this serves to allay hunger and weariness and enable the Indians to endure hardships and to cover distances that would be impossible under any other conditions. It is not unusual for any Indian to carry a load of two hundred pounds from twenty to fifty miles without showing any signs of fatigue.”*

Contentment.—We in India often resent the too great contentment of our people, who do not revolt against the present state of affairs, especially poverty and political, economic and religious slavery. But the legacy of contentment, typically Hindu, has travelled far off to America and we find Indians in both Americas as contented as any *sadhu* on the Ganges banks.

I will let a Mexican writer speak on the subject. Describing Indian home life, he writes :—

“Comfort is a modern invention, and the pursuit of it a very recent activity. Our ancestors lived in an austere squalor tempered (in the case of the rich) by magnificence. The Indian is without furniture, his house lets in the wind and rain, he has no crockery, no washing place, no water supply, no chimney, no change of clothes. No innumerable wants to be supplied. But he does not feel them as wants and makes no attempt to supply them.”

Showing Off.—“What he laboriously saves up for, centavo by centavo, is, first of all, a gun so that he can, if the need arises, murder his neighbour ; second a princely hat in which to swagger abroad and excite the general envy ; and finally

*‘Old Civilisations of the New World.’

(more, no doubt, to show off than from any human desire to spare his wife unnecessary labour) a sewing-machine.

"Mexican Indians prefer psychological pleasure. They get more fun out of satisfied vanity than out of pneumatically cradled flesh."

Politeness And Hospitality.—We in India are very proud of our polite manners and hospitality and we were so hospitable that we gave away our country to our guests.

The Indians are equally polite and very hospitable. I often heard Mexican friends repeating several Hindu phrases, a part of our politeness. I especially remember the phrase so commonly used by us "Oh, this is your house."

Mexican politeness is found in business life not less than in social etiquette. The genesis of business custom goes back to Spanish times and to Spanish traditions, many of which are preserved more conscientiously in Mexico than in Spain itself. In entering a store or an office no one is too busy to say "Good Morning", or if he knows the proprietor personally, to stop and shake hands, while the health of members of both families are inquired after individually. In business correspondence, the forms of ancient courtesy are maintained scrupulously, and even to this day a formal business letter from a Mexican firm will be signed,—instead of "yours truly"—with the alarming array of initials, S.S.S.Q.B.S.M., which means "Su Seguro servidor, que besa su mano", literally translated "Your faithful servant who kisses your hand."

Mexican social etiquette is founded upon a courtly tradition which gives first place to women and to older men, and which receives the friend with effusive courtesy and strangers with dignified politeness. The embrace is common in Mexico between men, and between women, the kiss upon the right cheek and then the left is a custom always followed, the younger woman or the social inferior kissing the cheek offered by the other.

Lucknow Etiquette.—The Mexicans are very polite and hospitable. Inside a Mexican house the courtesies are observed with the most meticulous adherence to tradition. At every doorway there is a protest as to who shall go first; in the drawing room there is always a polite waiting for the designation of seats by the mistress of the home. The Mexicans

beat the traditional code of 'Lucknow* Etiquette,' a rather ridiculous kind, no doubt, but still unquestionably fame is their goal—"that last infirmity of a noble mind."

And is it not true of our people who for fame and *izzat* would incur any amount of debt by spending lavishly on the occasion of a marriage or even an insignificant religious ceremony.

Gladiatorial Combats.—Like the Hindus, the Aztecs were chivalrous to their enemies. "It was a time-honoured custom with the Aztecs to allow great warrior lords, captured in war, the privilege of contending for their liberty in open combat in the arena,

"Those who fought to regain their liberty in this way were called 'Challengers.'

"After the 'challenge' had been published, it became the duty of the warrior lords of the Empire to defend the honour of their government. The sponsors for the Empire were called 'Champions'.

"These gladiatorial combats were held in the central plaza the Great Market Square of Tlalteloco ward". (Cuatemoc).

Hell and Heaven.—The Indian, like the Hindu peasant, lives mostly under thatched roofs and the Indian huts, an exact reproduction of Hindu huts. Here is the description of a typically Indian hut :—

"It was a one-roomed hut walled with reed and roofed, with poles and thatch. There were no windows; the light entered, and the smoke of the fire went out through the door and the countless chinks and crannies of the walls. The floor was of trodden earth, dry at the moment, but ready to become mud at the first shower. A bench of trodden earth, the most considerable piece of furniture. There was a hearth, with two or three cooking pots; one of those Palaeolithic pestles and mortars, with which the Indian women grind their maize; two blankets on a peg—and that, in the way of necessities, was absolutely all."

How faithfully it compares with our village huts, though I wonder if many of our city-born readers have ever witnessed these huts.

*Lucknow (India) is known for polite etiquette.

Poverty may be a good theme for our Sadhu Mahatmas and spiritualists, who themselves always live with the richest hosts in palatial buildings, but it is the curse of India as well as of Indians in America, whether they be in Mexico or Peru. Their disease is common. They need to be told how to improve their economic lot, rather than be given baptism or told about the false heaven of the holy scriptures. Let us tell them how to get out of the present hell, and convert the same into heaven during their life time and not after their death.

A Vegetarian People.—The ancient Indians of America were and still most of them are vegetarians. Beans, pepper and maize provide the staple and exclusive food of more than two-thirds of the people of Mexico, according to an estimate made by the Editor of *Mexican Life*.

The inherent defects of vegetarianism found among the Hindus also prevail among the Indians of Mexico. I remain a devout vegetarian, after making several unsuccessful attempts to adopt myself to meat dishes, and I admit that it is not necessary to eat meat, since butter, milk, vegetables and various rich varieties of beans can give enough nourishment, only if the people can afford them. But the basic defect in vegetarianism is that the psychology of a vegetarian becomes too soft, with the result that he becomes cowardly and is not prepared to give the bully the knock-out he deserves. The wise Emperor Meiji of Japan realised this and exhorted his people to give up vegetarianism. The Hindu conscience in me revolts against the killing of animals and I no longer eat meat, yet I feel this question should be investigated in a spirit of scientific and psychological research, before we adopt a national policy on our diet. This should, however, never be understood to mean that meat will be a compulsory part of our diet.

All Hindu Dishes.—The important point I want to bring under the head of diet is that the food of the Indians is very similar to our Hindu food. The Hindu bread (chapati or roti) is eaten in every Indian home in Mexico and other adjoining States. It is called Tortilla (pronounced as Tortia). It is made in the same way as we make in India (but with hands only) and is of the same size and shape. I should say it is as delicate as Gujarati Rotila. It is made of maize (Indian

corn), the staple food of the Indians. Pepper, as already mentioned, is essential part of the Indian diet, as of the Hindu diet. They use most of the Hindu herbs for flavouring dishes. Almost all our vegetables and fruits are available in Mexico and some of them have names similar to those in India.*

I have visited many lands during my eight tours round the world, but in the matter of food, Mexico was a paradise for me, since I used to get complete Hindu meals :—chapati, beans (dal with Hindu herbs and especially chillies fried in butter and several other) Hindu dishes. The dishes are pure Indian dishes and bear no Spanish influence, but I found several other Hindu foods, fruits and drinks, which were introduced by Spain. Almost all Hindu sweets could be purchased in Mexico city. I could give a whole list of over two dozen delicacies.

"Cure All" Herbs.—Mexico has many typically Hindu custom, tradition and trait, but one of the most interesting is the abundance of native medicine men who sell "Cure All" herbs exactly in the same fashion as our quacks sell them outside the Juma Masjid and in Chandni Chowk in Delhi. Their stock of medicines, their slogans, catch-words, tricks and entire trade system seems to be a replica of the Hindu system. Often I was amazed to find these *médicos* doing prosperous trade in Mexico city and suburbs. In fairness to the herbs, I must say they are really useful and often more effective than patent medicines, which are adding to disease.

Superstitions And Supernatural Powers.—Like the Hindus, the Indians in both Americas believed in various superstitions and also enjoyed supernatural powers, and according to the author of "Old Civilisations of the New World", the Indians in South America still possess these powers. He writes :

"The Incas, as are their descendants of to-day, were like most Indians, extremely superstitious and believed implicitly in omens and signs. Stubbing one's toe against a bit of fallen masonry signified that one's wife was untrue. A vulture, alighting over a door and spreading its wings to the sun, was a sign of an accident to the owner of the house. A fox or a snake crossing a road in front of a traveller presaged an un-

*The Spaniards were delighted to find the Mexican eating the Hindu 'water fruit' *Singhara* of which they made a dish like cheese.

lucky journey (just as cats are regarded in India). Bringing an amulet from a distant spot was an omen presaging the appearance of a new variety of potato. The Incas also believed that trepanning of a new person's skull always resulted in a new variety of potato, and oddly, enough, there is no other part of the world where there are so many varieties of potatoes as in Peru, and nowhere else was trepanning so widely practised. In Incan days, if the current of the Desaguadero River flowed from south to north, it was thought to indicate an uprising of the Karanca or Kallaca tribe. The tribute demanded of the Uros and Kellay-Senka tribes consisted of a species of parasitic insect prized as a delicacy by the Incas. If this tribute was not punctually paid, it was deemed a sure sign of an approaching uprising among the Karas in the south. If more cocks than hens were hatched from eggs the approaching end of the world was foretold."

Astrologers Were Plenty.—"Sorcerers, of course, flourished, and many if not most of the priests claimed to be able to forecast events for years to come. No doubt many of these men were hypnotists and charlatans, but it is an indisputable fact that many of their prophecies did come true. If we are to believe the statements and writings of the Spaniards, the Incas possessed certain powers which are inexplicable."

Science of Telepathy.—"According to innumerable observers and historians, as well as Incan traditions, the Indian races had an uncanny and seemingly supernatural ability for conveying and receiving accurate information over long distances. If we are to credit the apparently unvarnished accounts, it was as remarkable in its way as wireless telegraphy or mental telepathy. An Indian could and often did know exactly how many men or horses were approaching long before they could be seen or heard; he could tell where or in what direction a friend or any enemy was travelling, and he could perform many more equally mysterious feats.

"Even to-day some of the living descendants of these people possess the same weird power. According to my friend, Dr. Juan Durand, who has devoted many years to a study of Indian history, traditions and life, he personally has witnessed such feats. One night, while at an Indian hut at Raco, the Indian owner placed his ear to the floor and told Dr. Durand

the exact number of men in a platoon of soldiers who were passing at a distance of more than three kilometers from the spot. Another Indian at Pano, without rising from his couch, stated the number of men on foot and the number of mounted men travelling on a distant road, and even told the order in which they moved and the direction in which they were going.

"In 1896, while between Cayumba and Monzon, Dr. Durand's Indian carriers deserted; but without faltering or hesitating, other Indians gave the exact route the fugitives had taken and followed them for eighty days across deserts, mountains and rivers where there was no sign of a trail or spoor, often cutting across country, and found them exactly where they had foretold.

"Personally I have never witnessed demonstrations of this sort, but I have repeatedly visited Indians in the most remote spots only to find that they expected me, that they had full information regarding my party and equipment, and had known these facts long before I had arrived. And I have often been informed of events by the Indians when they could not, by any possibility, have received word by any ordinary means, and later I have always found their information absolutely correct. According to historians and to Dr. Durand, the Peruvian tribes claim that they are able to receive such information of distant events by their ability to 'read' the barking and howling of their dogs, and that this knowledge of the dog's language thus enables them to receive information and full details of matters of which, otherwise, they would know nothing. In all probability this is merely an explanation to satisfy the curiosity of the white man, and the real solution still remains a mystery."

If the above is true, the Indians of Peru are no doubt real Yogis. I wish I were able to visit them, but my passport was taken away by our benign rulers—the British Government. Now I hope to visit them soon.

Philosophy About Waste.—"Never show disrespect to corn", is a very common Hindu saying. Our superstitions about wasting foodstuffs are very similar. When a child I was always reminded by my mother that it was a sin to throw away food and the punishment was very severe. The Hindus and the Indians both believe that drought and famine

will result from wasting the crops. The story of the departure of the Corn and Bean spirits from the town where they were being wasted, is very common in Mexico.

Flowers and Garlands.—The use of flowers for all rituals and hanging garlands and wreaths round the necks of gods is a common Hindu and Indian custom.

Offering flowers and garlands to guests is a very popular custom in India and hundreds of people in Indian cities make their living by selling flowers, garlands and wreaths. Even Japan learnt her art of flower arrangement from India.

Mackenzie writes in "Myths of Pre-Columbian America":—

"Flowers were forms assumed by foam (milk) in Hindu and American Zuni Myths. Flowers therefore contained 'life substance'."

Seler writes in this connection : "The flower was for the Mexicans an emblem of the beautiful and of enjoyment. Everything that was beautiful and contributed to the enjoyment of life—colour, fragrance, taste, art, and artistic skill, music, and sport, but above all, love, and even sexual indulgence—all was in the imagination of the Mexicans associated with the picture of the flower."

The connection between flowers, love, etc., appears, however, to have been of a more fundamental character than Seler supposes. Flower garlands are still worn in India and Polynesia. In Sanskrit literature flowers fall from heaven when the gods honour a hero or heroine, approving of him or her. Not only the Indian gods, but mortals wore flower garlands and used ointments and scents, but these were of symbolic significance just as were the colours. Like the colours and scents, flowers revealed the attributes of deities.

Omens and Birds.—Finding omens in the behaviour of birds and animals or in any unusual manifestation of nature, such as an earthquake or eclipse, is very common among the Indian people. This is also so among the Hindus. The crowing of a crow, the lament of a dog, etc., all have meanings attached to them.

*The Indian Yogi.**—Here is an interesting story of Indian life which speaks for itself.

*Mexican Life

Mrs. Pettijohn, a tourist, drew in her breath and rolled her bulgy eyes. "Oh", she said, "I am fascinated—completely fascinated, watching these Indians. Don't you, Miss Goltz, find them perfectly Maaah'velous?"

Miss Goltz nodded her head. "Yes", she said, "they are very strange."

"Oh, but they are more than that!" warbled Mrs. Pettijohn. "They are so extremely stimulating—so intensely unusual! They are superb, perfectly superb! Frankly, Miss Goltz, it's the Indians that make Cuernavaca so fascinating in my opinion. I can sit here on this hotel terrace and just watch them by the hour."

"Yes", said Miss Goltz, "they are very strange."

"Strange? Yes, but not me," said Mrs. Pettijohn with emphasis. "I can understand them perfectly, because I understand their—eh spiritual substance. The Indians are different from most people because they live intrinsically . . . They are indwelling—their thoughts, emotions and so forth are hidden in the depths of their egos, their faces do not betray their inner life. . . I can understand them because I understand Yoga. I've been deeply interested in Brahmin philosophy, oh, for years. The Indians here, they of course never heard of Yoga, and the great wisdom it stands for; but they practise it just the same—'instinctively'. Oh, I can see it as clearly as anything. They have practised a conscious inner discipline for ages. *Spiritually*, they are absolutely Oriental! And there is very little mystery in it. They probably brought it with them all the way across the Behring Strait . . . from Asia".

"That's very interesting," acknowledged Miss Goltz. "Interesting? Why just take a look at this man, for instance." Mrs. Pettijohn lowered her voice and pointed her square, massive chin in the direction of an Indian who sat squatting under a tree in the plaza that faced the hotel. He was wrapped in a ragged blanket; his two hands were clasped around his raised knees and his wide sombrero hung low over his face.

"He's been sitting like that," continued Mrs. Pettijohn, "probably for hours. . . contemplating his inner self—calm and peaceful."

Hindu Customs in Mexico.—As has been explained in the preface, the writer was denied both the time and the oppor-

tunity to study as fully as he would have liked, the manners, customs and social institutions of the American Indians. He therefore has to indent, with the kind permission of the Editor of the 'Mexican Life', on two articles contributed to that magazine by Elsie Clews Parsons, a noted student of Indian life, setting forth the results of her careful survey of Indian customs. Fully acknowledging my debt to her, I am listing below the more outstanding instances of similarity between Indian and Hindu customs culled from Miss Parsons's articles:

Like our people in villages, the Indians have a unique time sense. Time-keeping without the clock is based on the exactly Hindu system; this scene is inherited by them from their ancestors. The longer periods are reckoned as before or after certain annual ceremonies, just as we do in the villages in India.

The Indians, like the Hindus, are in the habit of making presents, mostly of food, to establish and cement social relationships of all kinds.

Family System Still Rules.—In spite of great social upheavals, the Indians still have the joint-family system on Hindu lines; whatever be one's age as long as one lives in the household of one's parents or relations, one is subject to the head of the household.

Like the Hindus, Indians call all relatives in one's own generation brothers and sisters, however distantly related; similarly the terms uncle and aunt apply to all male and female relatives in the parental generations. True to Hindu traditions, the children of Indians are very respectful to their parents and elders.

Superstitions and witchcraft are rife in both the countries. Thus, the Indians use love charms, resort to witchcraft in cases of sickness, fear the evil eye and use charms by way of protection, attempt to beat out the chizo (evil spirit) by beating the person possessed, believe that droughts and other natural calamities are due to sin, have a pathetic belief in auspicious and inauspicious days, and worship spirits, including plant-spirits. This has been practised by Indians long before the late Sir J. C. Bose discovered that plants had life like animals.

There is considerable parallelism between Indian and Hindu

social and domestic habits, methods of expression, gestures, etc. Thus, like the Hindus, the Indians make considerable use of gestures while talking ; they greet each other in Hindu-fashion by embracing ; mothers carry infants on the back ; men sit on their heels, with raised knees, and women sit with their legs drawn under (both postures are typically Hindu) ; porters carry loads by tumpline on the back ; women prefer to go bare-footed ; measurements of length are made by the hand and the arm ; altar mud is used as medicine in cases of sickness, vows are made to gods for ensurance of recovery ; (the writer has fulfilled many such vows made by his mother).

Herb Doctors.—The Indians had a perfect indigenous medical system. There was a special class of men who extracted worms, pebbles, etc., from the body ; there were those who predicted with corn, and those who gave herbs for abortion and for ailments of all kinds. These were called 'Gunya' curers ; if this word be supposed to be taken from the Sanskrit word 'gun', then it may mean 'qualified men'. The ancient Indians in America knew the use of at least 1400 herbs and they also knew surgery as did the ancient Hindu.

Panchayat System.—The Indians have a system resembling the Panchayat system of the Hindu villages. At the Junta or town meeting the younger men are not expected to speak and nothing is decided by vote, but only an expression of opinion is given and ultimate action is left in the hands of town officials who are necessarily older men. Discussion at the Junta is conducted in the fashion of public meetings in India ; one speaks when one wishes, assenting or disagreeing with the others, without show of temper. Elsie Clews Parsons says that all these contemporary habits and attitudes point to early habits of political co-operation and express a characteristically Indian sense of government ; there are however, so many tribes of Indians in America, that differences of customs, practices and ceremonials are quite natural as in our own country.

Hindu Co-operative System.—The ancient Hindu system of co-operative social effort (that Hindus were the originators of co-operation can be proved from all our ceremonies and customs prevailed among the Indians and is still evident in the methods of celebration of even their christianised religious

ceremonies. Thus, on occasion of festivals young people are sent forth to fetch plants, flowers, wood and food, etc., needed in ceremonies and they collect these things from house to house, just as we do in India. These young people carry out on a co-operative basis various duties to make the celebrations a success; they are all of them volunteers and are seldom paid for, 'except in the usual way of feeding the people engaged in such work'. This is very much like the system of common kitchens in vogue in the Punjab.

To-day the western people come and give us discourses and write books on the blessings of co-operation, which they seem to have discovered in the same way as they discovered America, but if a study of co-operation lay under all our ceremonials and customs. Alas, we corrupted it and it became degenerated by the passing of centuries. Even to-day on the occasion of our marriage ceremony, raising of a couple of thousand rupees by Tanbol, the contributions by relations and friends of a well-to-do family, is not uncommon. What is this but Co-operation?

Sun Worship Continues.—The ancient Hindu cult of the sun still survives among Zapoteca and other sections of Indians. A morning prayer to the sun is still offered. The moon and the stars are still worshipped by the Indians, in spite of Christian attempts to wipe out what they thought was 'heathen practices'. The worship of the Rain God (our Indra) also continues in many parts of America, just as it goes on in the remote valleys of the Himalayas on the borders of Tibet. (The writer once participated in the worship of Rain God).

Image worship and the custom of incense burning still continue in various parts of America; this is corroborated by Christian writers and permitted by Christian priests. Miss Elsie Clews Parsons, referring to the gods and rituals, says:—"The old gods have practically disappeared, to be remembered, if at all, through folk-tales; but a good deal of the old ritual has persisted."

Barbarian Missionaries.—How difficult it is at the present day to trace in detail the religious practices of the Indians

can be judged only when it is realized what cruel methods were adopted by Christian missionaries to wipe out every trace of the Indian's religion, culture and even literature. It is proved from the writings of historians, then on the spot, that thousands of books containing valuable records were burnt. Arson, looting, and terrorism were the Christian weapons adopted to spread the gospel of the great Jesus, who believed in non-violence. What a shame !

The American writer quoted earlier says :—

As late as 1674 Burgoa shows the Padres prying into shrines, destroying the idols, and interrupting funerals. In earlier days they probably broke up ceremonies and castigated the ceremonialist. . . . The rifling of the ashes of the dead (tombs) by whomsoever (why not say Christ's messengers ?) it was perpetrated was another factor in disrupting the native cult ; possibly Christian burial was accepted as the only form of burial where the dead would be undisturbed by vandals.

I will conclude this chapter with a hundred per cent. true story and a confession by a Christian with regard to Christian methods adopted by missionaries in North America.

Indians Hated Christianity.—No wonder that with the barbaric acts of so-called Christians the Indians were disgusted and regarded every Christian as their enemy. Go to North America, Central America or Hawaii islands the people will tell you "These missionaries robbed our lands and killed our people." The story has been more authentically described in the *Christian Science Monitor* weekly dated Nov. 19, 1928, by Robert W. Desmond, who, while reporting the celebration of a "Thanksgiving Day" celebration held in the vicinity of Lake Champlain (U.S.A.), quotes the speech of Mr. Thomas J. Cook, an honest Christian, after the performance of a drama in which Red Jacket, the Indian leader, refused to give any more lands to the White Governor of New Jersey colony. The writer says, "But the episode in Red Jacket's experience which touched even more deeply many at the festival because of its human appeal and also because of its revelation of the Indian religious philosophy, was that concerned with Red Jacket's refusal to accept Christianity, although the missionaries managed to convert his wife.

"Robbing Land, Saving Soul".—Mr. Cook, in the course of his speech at the opening of the scene, said that while, white men took away lands from the Indians, yet ironically—they also thought they "must save his soul". Had the white man taken more time to study the Indian, he might have been surprised at the religion the Indians had. The speaker added, "They were a very old race, and we have every reason to believe the Indians were worshipping the great spirit (God) hundreds of years before Jesus rode into Jerusalem. The Indians believed in one God, Ha-wen-ne-yu, or the great spirit and to him they ascribed all good. They believed that the great spirit not only made man, but everything that is beautiful and useful on earth."

"The Indians believed that everything that is beautiful in this world would be transferred to the next".

"They believed that all would dwell together in one universal brotherhood, where there would be no sorrow and no death". (Isn't this Hindu philosophy?) Mr. Desmond writes: "Thanksgiving was an Indian idea. It even seems possible that American colonists who started the thanksgiving festival, took their cue from America's original settlers, because the Indians were accustomed to hold a festival each year at about the time sweet corn (maize) was harvested. It was an occasion on which the Indians expressed in their own way gratitude for the bounty of the land".

Indians Proud of Their Religion.—He further quotes Mr. Cook as follows:—

"They believed that theirs was the only true religion, yet they never tried to force it upon others. It was a very simple religion, but they obeyed all its laws. They were not a class of religious and irreligious people, but they all believed the same and did as they believed."

It was with this background that Red Jacket viewed the efforts of Christian missionaries to convert Indians to Christianity.

He came in contact with so many unscrupulous white persons who pretended to be Christians that he naturally concluded that a religion which did no more for the white man could not be worth adopting. Moreover, if the white man and the red man could not get along peaceably on earth, he saw no

reason why they should in heaven. And, finally, he reasoned that if the Great Spirit had wanted the Indian to have the white man's religion, he would have sent it to them when he sent it to the white man, and not have made him wait 1,700 or 1,800 years.

When a meeting was arranged between Red Jacket and a white missionary representing the Boston Missionary Society, who urged the Indians to accept Christianity, Red Jacket replied to him. (This scene was dramatized in the last Ticonderoga festival). After recounting the unhappy relationships between the white men and the Indians, and raising several of the objections already noted, Red Jacket asked, "*If there is but one religion, why do you white people differ so much about it? We also have a religion which was given to us by our forefathers, and which has been handed down to us, their children. It teaches us to be thankful for all the favours we receive; to love each other and be united.*"

This portion of the Indian Chief's advice to missionaries should be written in gold in the history of America. He told the missionary :

"Accept this device, brother, and take it back to your friends as the best pledge of our wishes for your welfare. Go then and teach the whites. Select, for example, the people of Buffalo Creek. Improve their morals and refine their habits. Make them less disposed to cheat Indians and less inclined to make them drunk and take away their lands. Let us know the tree by the blossoms and the blossoms by the fruit. When this shall be made clear to our minds we may be more willing to listen to you. You have now heard our answer to your talk and, as we are going to part, we hope you have a pleasant journey back to your friends."

While the missionaries failed to convert the Indian leader to their faith by argument, his wife became attracted to Christianity. "Traitors will accept Christianity," said the leader.

"*Anyone with Indian blood who will embrace the Christian religion*", Red Jacket insisted to her, "*is sanctioning the wrongs done the red man and is an enemy to his people.*"

"But the missionaries are our best friends," she protested. "They leave their homes, their relatives, and undergo all sorts

of hardships to come here to work for our good. It is not the desire for gain that brings them here."

She begged Red Jacket to soften in his attitude towards Christianity, but he insisted that the missionaries told different stories about what "their book" contained and about what it meant.

Red Jacket then delivered an ultimatum. "I repeat what I said ; any Indian who embraces their religion is sanctioning the wrongs done the red man and I will not live under the same roof with any such person. You will either give up this new religion or give up your husband. You can't have both."

Wee-tam-oo would not give up her religion, and there followed a scene of parting which was especially touching because the children did not wish to leave their father. The tribal law, however, ruled that the children belonged to the mother, and must go where she went. At length Wee-tam-oo departed, and with her went the children, White Eagle, Bounding Buck, and the little girl Honeysuckle.

For seven months Red Jacket lived without his family. He attended to affairs of State, but he was terribly depressed. When friends came to see him, he had very little to say. His children visited him occasionally, but never his wife.

At the end of that time, Red Jacket apparently could endure the separation no longer. He went to his wife, and told her that he could not live happily without her and the children. If she would return, he said, she could worship as she wished, and he would not mention the subject of religion again. Wee-tam-oo then did come back, bringing the children, who were overjoyed to be with their father again.

Although he never embraced Christianity for himself, Red Jacket did not interfere with his wife or with the children in their acceptance of the new faith.

Mr. Cook, who related the above story, added :

"We can almost agree that the Indian had a religion that for him was as adequate as was the white man's for the white man."

All this was part of the modern re-enactment of an occasion which was a sort of an Indian Thanksgiving Day, the ancient feast of the green corn. So, Mr. Cook concluded,

"when we hear the rustle of the wind in the corn"—or, as he might have said, "when our own Thanksgiving observance takes place—*let us think of that truly fine culture, a culture and philosophy that lacked the means of expressing itself to white people, and a culture that has so nearly passed with its people into oblivion*"—thanks to Christianity.

While sharing the sorrow expressed by the honest American, Mr. Cook, I feel like telling him that the culture of the Indian will be born again and will reclaim America. There are already clear signs to that effect. The most advanced and scientifically brought up Americans are already sick of Christianity and they are looking for a philosophy that will "save their souls".

"*In the Name of Devil.*"—Here is yet another story. Believe it or not the Christian missionaries through their misdeeds have propagated communism in Mexico.

The same Indians that worshipped God, nature and hundreds of gods in various forms have been now converted into 'Believers in Devil' by the most barbarous treatment accorded to them by Christian invaders and missionaries from Spain.

The anti-church spirit of the revolutionary Indian is revealed in an incident from the State of Yucatan. Felipe Carillo Puerto, one of the most idealistic and radical leaders of 1910, moved to organise the workers in the hemp fields and he succeeded in a marked degree. He called a great convention of the workers to meet in the central plaza of the capital city of Merida. Mr. Hubert Herring, an American scholar (a devout christian) reports the following portion of his speech, reported to him by an eye witness : "*Comrades, in the name of God you had your lands taken from you (by the missionaries); you worked from sun-up to sun-down for five to ten centavos (about one penny); the courts and the laws gave you no help; you were held in bondage. In the name of God the church-bells called you to work at day-break, and not until sun-down did those same bells ring to realise you. In the name of God your wives and daughters were dishonoured . . . Now in the name of the devil, you have your lands, you have your liberties, you have the right to hope.*" And from ten thousand throats there rang out the cry '*viva el diablo !*' '*viva el diablo !*' (long live the devil).

Mr. Hubert Herring commenting on the above speech, asks, "Is not the speech justified? If you had lived in Yucatan, working under the most abominable slave conditions on the American continent; if you had worked twelve to fourteen hours a day for five cents; if you had been beaten and chained for the slightest infraction of the rules of your master; if you had seen your seventeen year old daughter on the night before her marriage taken away by the son of the plantation manager (a white man), and been powerless even to voice a protest; if, on top of all else, you had seen the church keep silence, and the priests stand by consenting, what would you have said to Felipe Carillo that day in Merida?"

Can any reader reply to the question?

Swore by Mother Earth.—Like the Hindus the Mexicans used to swear by the name of Mother Earth (Dharti Mata). Before confession the penitent took an oath to tell the truth, by touching the ground with a finger which he licked. This was the customary manner of swearing, and the action was usually accompanied by the words "In the name of the Sun, in the name of our lady—the Earth, I swear this-and-this, and in ratification thereof I eat this earth." This action was termed "eating the earth in respect for the gods," and was performed each time a temple or shrine was entered. I have performed this ceremony several times in my village temple.

Yogis and Tapasya.—The ancient Americans had Yogis and Priests who suffered rigours like Hindu priests. "In Tehuacan there was an especially holy order of priests who spent four years at a time in perpetual prayer (by relays) and observed a continual fast, abstaining from meat, fish, fruit, honey and pepper, and taking but one meal a day. They were supposed to commune directly with the gods, and were held in special estimation by the kings."*

"The conclusion drawn from the evidence of the Yapan myth that Hindu cultural influence reached America is greatly strengthened when we find Acosta informing us that certain Mexican ascetics, who assisted the priests, dressed in white robes and lived by begging. The wandering Brahman

*Joyce, Mexican Archaeology.

and Buddhist pilgrims in India similarly begged their food. Like the Hindu ascetics, those in Mexico 'went out into the mountains to sacrifice or do penance', engaged in hymn-chanting and incense burning; while some abstained from meat, tortured themselves, smeared their bodies with various substances, allowed their hair to grow long and never combed or cleansed it; others carry pans of fire on their heads, and so on. Torquemada tells of priests who became saint by undergoing a four years' penance; thinly clad, sleeping on the bare ground, eating little food, watching and praying and drawing blood from their bodies. 'Blood drawing was the favourite and most common mode of expiating sin and showing devotion' in America as in India, while 'fasting was observed as an atonement for sin.'""*

Functions of Priests.—The functions of priests in Mexico were similar to those of Hindu Priests. Joyce writes: The functions of the Mexican priesthood were manifold; apart from the general care of the temples and the maintenance of the holy fires, the priests were employed in sacrifice, divination teaching, astronomy and the preparation of manuscripts. The ceremonial burning of incense at appointed hours absorbed much of their time, for to the sun alone this offering was made four times during the day and three times during the night. They lived in communities, under the strict supervision of their superiors and colleagues; small breaches of discipline were punished by extra performance of the penitential rite, by pricking with aloe-spine, or by midnight offerings of incense upon a mountain; more serious offences by beating, especially at the Etzalqualiztli festival, or by death. The provision of wood for the temple fire was a most important duty; in Mexico it was usually undertaken by the novices, but in Michoacan it was nominally the duty of the king, though in fact the high-priest, as his representative, saw to the matter. The education of would-be priests was a matter of great moment and the institution at which this was carried out, the Calmecac, deserves a word of description. Parents wishing to dedicate a son to the service of the gods invited

*Mackenzie, "Myths of Pre-Columbian America."

the officers in charge of that establishment to a banquet during which they communicated their desires. The child was taken to the Calmecac and offered to the image of Quetzalcoatl, the patron of the institution, and his ears were pierced. If too young to be entered as a novice forthwith he was for the time restored to his parents, but his necklace was left with the god, since it was believed that his soul was mysteriously attached to this ornament. At the age of seven or eight the child definitely took up his residence at the Calmecac, where his duties at first consisted in sweeping the building and preparing the black paint used by the priests from the soot of a species pine. Later on, he assisted in the collection of alorespines used for blood-letting, and later still in the gathering of fire-wood and preparation of sun-dried bricks for building (abodes). All the times he was receiving instruction in the ceremonial chants and in ritual, and learning the practice of austerities by rising at midnight to offer incense or to take a ceremonial bath, or by joining in the ceremonial fasts on appointed days. The elder novices occasionally made pilgrimages at night to a neighbouring mountain; they set out alone and nude, carrying a censer, a bag of incense, a torch, a conch-shell trumpet, and a number of alorespines. The latter were left at the furthest point of their journey wrapped in a ball of hay. The Tlamacazqui lived with the novices at the Calmecac, all messed and slept together, and were subject to the strictest discipline. A special duty of the Tlamacazqui was the sounding of conch-shells and drums at stated hours of the day and night. A portion of the Calmecac was reserved for girls, also dedicated by their parents to the service of the gods. They under the charge of elderly unmarried women, and assisted in the sweeping of the temples, the tending of the fires, the preparation of food, and the manufacture of garments and ornaments for the idols. They were compelled to live in strict chastity, but their service was not necessarily life-long. Any girl when she attained a marriageable age might leave the establishment with the permission of her superiors, which was easily obtained by means of a present. In fact, many girls entered the service of religion in the hope that their devotion to the gods might be rewarded with a good husband."

CHAPTER V

CHILDREN OF THE SUN

PART I

(SURYA-VANSHI RAJPUTS IN AMERICA)

"I should here remark, that the Ramas were Sooryavanshi or of the Sun Tribes; their mythology, history, language, and worship, with one arm reached to Rome, with the other to Peru."—Pococke, *India in Greece*, p. 93 referring to the fourteen tribes of Rama (Hindu-Emperor) in Greece.

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"If we turn again to Peru, other evidence arise to mark the identity of this great people, of which nothing can be a stronger proof than the identity of especial social usage. The Peruvians, and their ancestors, the Indians, are in this point of view at once seen to be the same people. 'The leaves of the Cuca,' writes Prescott, 'when gathered, are dried in the sun, and being mixed with a little lime, form a preparation for chewing, much like the betel-leaf of the east; the pungent leaf of the betel was in like manner mixd with lime when chewed. The similarity of this social indulgence in the remote east and west is singular.'—Pococke, *India in Greece*, p. 174.

Surya-Vanshi (Children of the Sun) rulers in America, may be a startling idea for some Hindus, who have only read English novels and the history of England and the statement might evoke laughter from 'Americanists of the natural growth theory', but the deeds and imprints of the Children of the Sun in the vast continent of America speak for themselves. Their majestic temples, glorious buildings, marvellous roads, their unique government systems, caste systems, industrial guilds and hundreds of other imprints of Hinduism leave an imperishable stamp on America.

Surya-Vanshi in Mexico.—The Inca rulers of South America are of course known as the Children of the Sun, but the Maya and Astec rulers of Central and parts of North America (U.S.A.), were also Surya-Vanshis. Here is a testimony from an authentic book :

"The earliest known kings of America claimed solar descent. Nothing is known directly of the rulers of the Maya while they were still in Guatemala, but they arrived in Yucatan ruled over by kings who probably claimed solar descent. In Mayapan, for example, the kings acted as the high priests of the national cult, and claimed descent from Kukulcan, their culture-hero.* This Kukulcan was identical with a certain Zamna, who came from the west to Yucatan, and brought many arts and crafts with him. Zamna was a son of the Sun.† . . . The beings credited with the foundation of the Maya and Mexican civilization are constantly referred to as gods, but there does not seem to be any evidence that the later kings were similarly regarded. At the same time, it is possible that the early rulers of Mexico were divine beings, Children of the Sun. For a certain tribe in Louisiana, called the Natchez, had been ruling over them, at the time of the arrival of the Spaniards. These men were descended from immigrants from a country in the direction of Mexico. It is said that, many years ago, there arrived a man and his wife, who came down from the sun. He came to bring to the people the rules of good government. He gave them certain laws, among them being the following: That no one must kill anyone except in self-defence; no one must know any woman but his own; people must not lie, get drunk or be avaricious, but must be ready to share with all.‡ This stranger further said that temples must be built in which there should be kept the eternal fire (Havan Yagna of the Hindus). He also brought down fire from the sun in the presence of all. The kings of the Natchez, called Suns, were intimately associated with their agriculture, and took a chief part in the agricultural ceremony, being the high priests of the sun-cult. They could bring on rain by fasting. This tradition of the origin of a ruling family of Louisiana from the south-west, strongly suggests that the Mexicans were formerly ruled over by the Children of the Sun.

"Wherever it is possible to examine the ruling classes of the archaic civilization, it is found that they were what are

*Spence, 155.

†Bancroft, III, 462-63, 465.

‡du Pratz, 330-31.

termed gods, that they had the attributes of gods, and that they usually called themselves the Children of the Sun. This in the case in Egypt, Sumeria, India, Indonesia, Micronesia, Melanesia, Polynesia, and America—that is, from one end of the region to the other.”*

Ancient Home in India.—Pococke, along with Tod and other historians of Rajput history, deserve the gratitude of the entire Hindu race for his very able survey of the ‘Romance of Surya-Vanshi’ in his immortal work ‘India in Greece.’ I can do no better than give this greatest story of world colonisation in the words of the great scholar.

He writes :

“I would now take a rapid survey of the vast ‘Tribes of the Sun,’ whose influence and religious practices very early penetrated to the remotest regions. In a general point of view, we may look upon Oude (Oudh in the U.P.), as having been the first great and ancient focus of the region of the Children of the Sun, of whom Rama was the patriarch. The prevalence of the Solar tribes in Egypt, Palestine, Peru, and Rome, will be evident in the course of the following rapid survey, for it will be impossible to do more than give a sketch of this widely-spread people.

“The children of the great Surya race of Northern India are, throughout the world, to be recognised by their gigantic buildings, and still more distinctly, by those massive walls, and great public works, which strike the beholder with astonishment alike in Rome, Italy, Greece, Peru, Egypt and Ceylon. They may with great propriety in all these instances be termed Cyclopean, *i.e.* the style of building adopted by those Guklo-pes (Kvkyones) or chiefs of the north Jumna, as well as the countries adjacent of the Rama tribes of Oude. This race early formed settlements in Greece to the south Achaia ; they were the Arcadians, and proudly styled themselves ‘Pro Selenoi,’ ‘Before the Lunar Race.’ Their name was expressive of the fact of their being distinguished as coming from the ‘Arca-des,’† or of the Land of the Sun ; the more immediate district whence they emigrated, being the ‘Arac-des,’ or Arac

*Perry, The Children of the Sun, p. 141.

†Arca, the sun, and des (Desh), land.

land, in the vicinity of Akeha* the form 'Arak,' and the Irak of the district of Babylon, being varieties of the same word. The very early prevalence of the Sun tribes in the Peloponnesus is clear. It was this people who gave to that large division of Greece the name of the 'Apian Land,' a term which has constituted the standard literary enigma of ancient and modern times. They were the 'Apian,' or the 'The Suns...†'

The Sun of Hindus.—"The princes of Mewar," writes Colonel Tod, "are the elder branch of the Surya-Vans, or Children of the Sun. Another batronymic is Raghoo-vansa, derived from a predecessor of Rama, the focal point of each scion of the Solar race. The prince of Mewar is styled 'Hindoo Sooraj,' (Sun of the Hindoos). This descendant of one hundred kings shows himself in cloudy weather from the 'Soorya Gokra,' or Balcony of the Sun. The great object of the adoration among the Egyptians was 'Apis,' (Abis,) i.e., 'The Sun,' and their connection both with Oude and the Solar worship is as distinctly seen from the appellation of their land, 'Aetia'‡ both 'the land of Oude,' and 'the land of Sun,' while the 'Ramas of Oude,' are as self-evident in Rames-es,§ or 'Chief of the Ramas.'"

Origin of Incas.—"Another ancient name of the Peloponnesus, was 'Inachia,' or the 'land of the Suns,'|| whence also the Inachus River, the Inachidae and the Inachi-enses, or Sun tribes. The most venerable name to be met with in the Argive genealogies is Inachus, or the 'Sun-king,' both of whose sons were Autochthons, or the descendants of the Chiefs of the Attack."

Peru's Origin in Sanskrit.—"The race of Inachus, or more correctly speaking, the Inacas, was co-extensive with the world,

* *Vide* Map of Indian Settlements.

† Ibi, the Sun; Persian plural Abi-an, Suns. The usual Sanskrit form in Avi; the "v", "b", and "p", commutable; hence Apian. Rajasthan. Vol. i. p. 211.

‡ Aetia; a contracted form of Aditya, the sun.

§ From Rama and es, a chief.

|| Inaca, the sun; derivative form of Ina, the sun,—Inach-ia Sol-land.

both old and new. They were the In'cas of Peru,* a term signifying the land of 'The Sun,' whose people were 'Peruvians,' or 'people of the Sun.' Here also the same vast public works are the characteristic of the Cyclopean Ramas, who are still further demonstrated by their festival of the Rama-Sitva, or Rama and Sita, his wife. 'From Rama', observes Colonel Tod,† *'all the tribes termed Surya-Vansi, or Race of the Sun, claim descent; as the princes of Mewar, Jeipoor, Merwar, Bikaner and other numerous clans.'* ... Ayodhya was the first city founded by the race of Surya. Like other capitals, its importance must have risen by slow degrees; yet, making every allowance for exaggeration, it must have attained great splendour long anterior to Rama. Its site is well-known at this day under the contracted name of Oude. . . . Overgrown greatness characterised all the ancient Asiatic capitals, and that of Ayodhya was immense. Lucknow, the present capital, is traditionally asserted to have been one of the suburbs of ancient Oude, and so named by Rama, in compliment to his brother, Lacshman‡ (Lakshman).

"The names of Lacmon, the mountains of Oude, the fourteen tribes of Oude Ramas ('Call-id-Romos'), the 'tribe of Love,' son of Rama, and the Canalovii Montes, have already been brought before the reader. This is the ancient race that reared such granted structures in Greece. Of these Colonel Mureš has justly observed, 'It is difficult to class the men who erected or inhabited the noble structures of Mycenae, and who certainly preceded the Dorian Conquest, in the same rank of mythical nonentity as the barbarious semi-demons who figure in northern romances. We feel as if the existence of the former ought to have been as intimately associated with their residence, even in popular legend, as that of the Egyptian kings, with their pyramids and palaces.' They are the men of Roma, *i.e.*, Rama. They are the same race. 'That Rome,' writes Niebuhr, 'was not a Latin name, was assumed to be self-evident, and there can be no doubt that the city had

*Peru, the sun. Paruvyu-a-um, derivative form of Paru (the Solar Race.)

†Rajasthan, p. 45.

‡Rajasthan, p. 38.

§Hist. of Gr. Lit., Vol. i. p. 24.

another of an Italian form, which was used in the sacred books, like the mysterious name of the Tiber. The name Roma, which has a Greek look,* like that of the neighbouring town of Pyrgi, belonged to the city at the time when all the towns round about it were Pelasgian.† Again, in another remarkable passage displaying that sagacity for which he was so distinguished, Niebuhr remarks : 'This western world was connected with that primeval and extinct world which we call the New. The ancient Astecans, whose calendar was the most perfect which was anywhere used for civil purposes before the Gregorian, had a great year, consisting of 104 solar years. Their mode of dividing it accorded with their system of numeration, in which twenty-five was the base. During this period they introduced two intercalations, making up twenty-five days between them ; and when we read of the Mexican festivals of the New Fire at the beginning of a new secular period, it is impossible not to be reminded of the Roman, or properly speaking, the Etruscan secular festivals ; more especially as at Rome a new fire was kindled in the temple of Vesta on every first of March.' "†

Surya-Vanshis in South America.—Pococke continues :

"The identity of practice in Rome and Peru under numerous points of view, I shall shortly have occasion to notice. But I shall now firmly rivet the chain of evidence that connects the children of 'Peru', that is, the children of 'The Sun' with the Surya-Vansha, or Sun tribe of Oude. They are both the people of the 'Undes' and the 'An-des'. 'Undes' is the general name of the tract of country situated between the Kailasha and Himalaya ranges of mountains west of Lake Ravanash Hrad, and intersected by the course of the Sutlej river, which, issuing from the lake, flows to the north-west.‡

*Vol. i. p. 287. "Niebuhr, was very naturally led to imagine this celebrated name to be derived from Pwun 'strength'. The Sanskrit long 'a' very frequently replaced the 'o' and 'w' of the Greek ; just as the dialectic change in Poseidon and Poseidan," says Pococke. *India in Greece*, pp. 162-67.

†Niebuhr's *Rome*, Vol. i. p. 281.

‡Hamilton's *E. Ind. Gaz.*, Vol. ii. p. 692 : Uu-des is the local form for Urna-des.

'To this day', observes Colonel Tod,* 'An-des is still designated the Alpine regions of Tibet, bordering on Chinese Tartary.' Here, then, we have the Ramas of Oude directly connected with the Andes, and the people of Peru with the Cuclopes (Cyclopes), or 'Chiefs of the Jumna;' the same tribes which we shall find characterised, both in Greece and Rome, as the Cyclopes, or owners of vast 'Go-Kula' or 'herds of cattle (Cows).' Hence the constant allusion of the early writers to the 'Oxen of the Sun,' and the immense flocks of sheep which covered the country of the 'Arcades,' or 'land of the Sun.' Nor can the people of Mexico be less connected with this race; their language, a dialect of Sanscrit at once betrays them."

Mexico—a Hindu Name.—"If the land of Peru derived that name from 'The Suns' (Penu), no less did that of Mexico from the abundance of its gold and silver, Makshico.† But our evidences of the identity of the race which peopled this country, do not rest simply upon language; the great monuments of the ancient people equally demonstrate their origin. Let us hear one who has had access to the most authentic documents connected with the ancient races of Peru. 'The walls of many of the houses have remained unaltered for centuries; the great size of the stones, the variety of their shapes, and the intimate workmanship they display, give to the city (Cuzco), that interesting air of antiquity and romance, which fills the mind with pleasing though painful veneration.'"‡

Again, speaking of the fortress of Cuzco, he writes: "The fortress, walls and galleries were all built of stone; the heavy blocks of which were not laid in regular courses, but so displayed that the small ones might fill up the interstices

*Rajasth., Vol. i. 44. Col. Tod however derives the term from A-nga, the country of Karna, the son of Soorva.

† "Makshika, is a mineral substance, of which two kinds are described. The Svarna-makshika, or 'Gold Makshika,' of a bright yellow colour, apparently the common Pyritic Iron Ore; and the Rupyamakshika, or Silver Makshika. They are, however, perhaps rather synonymous of Gold and Silver Ore respectively, than the names of species."—Wilson's Sans. Lex. Clavigero incorrectly derives Mexico from their War-God Mexitli.

‡ Prescott's Peru, Vol. i. p. 15; from Men of Gen. Muller, Vol. ii. 225.

between the great. These formed a sort of rustic work, being rough hewn, except towards the edges, which were finely wrought. Many of these stones were of vast size, some of them being full thirty-eight feet long by eighteen broad and six feet thick."* "Like the vast remains of the Guk'cla (Gokula) race, in Greece, and the marvels of architectural power in Ceylon, 'the traveller, still meets, especially in the central regions of the table land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military roads, aqueducts, and other public works, which, whatever degree of science they may display in their execution, astonish him by their number, the massive character of the materials, and the grandeur of the design.'† Nor does this writer's account of the united enterprise and industry required to construct a road over the grand plateaux, afford an inferior idea of the resources of these 'Children of the Sun,' the ancient people of the Ramas. 'It was conducted,' remarks Prescott,‡ over pathless seirras buried in snow; galleries were cut for leagues, through the living rock; rivers were crossed by means of bridges, that hung suspended in the air, precipices were scaled by stairways, hewn out of the native bed; ravines of hideous depth were filled up with solid masonry. In short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome. . . . The broken portions that still survive here and there, like the fragments of the great Roman roads scattered over Europe, bear evidence of their primitive grandeur, and have drawn forth the eulogium of a discriminating traveller usually not too profuse in his panegyric, that the roads of the Incas, were amongst the most useful and stupendous works, ever executed by man.' "§

Rama and Ravana in Italy.—Pococke also mentions about the imprints of Rama, the Hindu deity, and Ravana, the demon king, in Italy. He says :

"Behold the memory of their chief, Ravana, still preserved in the city of Ravenna, and see on the western coast of

*Prescott's Peru, Vol. i. 15.

†Prescott's Peru, Vol. i. p. 59.

‡Prescott's Peru, Vol. i. p. 59.

§From Humboldt's *Veu des Cordilleres*, p. 294.

Italia, its great rival Rama, or Roma. How that great city of the Solar Rajpoots—the 'Gene Taga-Ta,' or 'Gens Toga-ta,'* that is, the Taga races† gradually reduced, by the combined powers of policy and war, the once mighty 'Toroosheas and Hooscas,' (E'Trusca's and Oscans), a people of Caslimirian origin, is well known to the student of history. He may not, however, as clearly understand the internal structure of the society of Rome, and her domestic policy; for this he must exercise independent and energetic research. That city had its Curule, chair of ivory, from the royal chair of the Curus, the opponents of the Pandus (Pandusia) its tribe of 'Pleb's‡ (Plebe-ians,) from the Soodras of India, and its 'Sen-ators'; more correctly, 'Sennat wars,'§ or 'War-chiefs,' from the same land. The reader will perceive that the knowledge of Romans, relating to the sources of their own language, was about as correct as that of the Greeks, when speaking the old Hellenic tongue."||

In Syria, Palestine and Egypt.—Several historians have tried to assert that India borrowed her civilisation from Egypt, but the evidence produced by Pococke proves beyond doubt that 'Children of the Sun' from India colonised Egypt, Syria (Surya), Palestine (Pali-Stan). Let Pococke present the evidence. He writes :

"Who could have imagined that latitudes so northerly as the line of the Oxus and the northern Indus would have sent forth the inhabitants of their frozen domains to colonise the sultry clime of Egypt and Palestine! Yet so it was. These were the Indian tribes that, under the appellation of 'Suria', colonised Syria. It is in Palestine that this martial race will be found settled in the greatest force. The land called by the Greeks 'Al-Gup-tia,' (Aegypt) derives its name from its colonists, the 'h'Ai-gopati,' a term at once revealing their original land and the object of their worship. They are settlers from

*Gena, a tribe.

†The Taga is a renowned Rajpoot Tribe. The Toga of the Ramas was the dress worn by this tribe. The race was of the Taga-des (Toga-tus) that is, Tag-land.

‡Plebas—A man of a degraded tribe—an outcast.

§Sena, an army; nat'h, a chief, or lord; war, Persian attributive. (See Rule xvi. Appendix).

||Pococke—India in Greece pp. 172-73.

the same land with the 'Hya,' or 'Horse Trines,' most of whom are the 'Children of the Sun,' and worshippers of 'Gopati,' a term which at once signifies 'the Sun,' 'the Bull,' and 'Siva.*' Hence their designation as 'Hyas of the Solar Races,' of 'h'ai-Gop-tai' (Ai-Guptai); 'Gop'tai' being the derivative from Gop'ti, expressing 'the descendants of, or people of Gop'ti, a large section of whom were the 'Sons of Kush;' hence the term 'Kushites,' as applied to the 'Aithio-Pas' (Aithio-Pas), or Chiefs of Oude. Cusha was one of the sons of Rama,—sovereign of Oude,—in whose honour the dynasty of 'Rames-es,' or 'Rama's Chief,' took its rise; the members of the same Solar dynasty giving the title to 'Ramoth-Gilead,' one of its settlements in Syria. According to Col. Tod, 'Rameses,' 'chief of the Suryas,' or 'Sun-born Race,' was king of the city designated, from his mother, Kaushalya, of which, 'Ayodhia' was the capital. His sons were Lova and Kush, who originated the races we may term 'Lavites,' and 'Kushinites,' or 'Kushwas' of India.

"The great division of this ancient system of colonisation were 'Abus-sinia' (Abyssinia,) a name derived from the great river in their old land already noticed, *viz.*, the 'Abua Sin' or the 'Indus,' and the people of the river 'Nubra,' to the neighbouring division of Africa. 'The chiefs of Oude,' or Aityo-pa,† were the colonists who gave the name of 'Aithio-pia' to another section of the land, while the 'Nil,'‡ or 'Blue River,' once more re-appeared in Africa as the 'Nile.' *Thus, then, by the simple, yet conclusive nomenclature of land and water, have we reached the introductory evidences of the Indian colonisation of Egypt.*"§ But we pause not here—in fact the

*I need not here remind the reader of the far-famed chariots and horses of the Egyptians, nor of the importation of this celebrated breed into Judaea in the time of Solomon. (Pococke).

†The Hai-thoo-phoo, or Hayas of Thoo-phoo, or Thibet, a province bordering on the Nubra, formed a part of the emigrating bands, who are also to be found in Palestine.

‡More generally the Nil-Ab, or blue waters. (Pococke).

§I may add that a branch of the Ganges is also called Nile-Dhara (Blue-stream) and it is also an open secret that the source of Nile river is mentioned in the Hindu mythology and it was only discovered after the detailed story in the Hindu Purana was thoroughly studied and the engineers followed the route mentioned therein.

mass of these evidences is so overpowering, that the great difficulty is that of making a selection.* By the Hebrews this land of Egypt was called Misra-im, their way of writing 'Mahes'ra-m,† the latter termination being the Hebrew plural of 'Mahes'ra,' the names of 'Siva,' already demonstrated in the terms 'Gop'ti, Siva and Haigoptai,' descendants or 'people of Siva.'"

The City of Om.—Heliopolis, a name at once Sanskrit and Greek‡ was, as I have observed one of their chief towns ; called also Om, i.e. "O'm", the great triune symbol of the Creator. The sacred syllable spelt O'm, is pronounced A o m, or a u m, signifying Brahma the Supreme Being, under his three great attributes of the Creator, the Preserver, and the Destroyer....

Sun Worship in India.—If the Incas (children of the sun) regarded the Sun as their chief Deity, the Hindus until to-day regard Sun worship as the best and most essential part of prayers.

Although the hymns in which Surya is addressed are not very numerous, his worship was most common in the olden time, and has continued to the present hour. It is to him that the Gayatri, the most sacred text of the Vedas, is addressed at his rising by every devout Hindu. Simple in its phraseology, this short verse is supposed to exert magical powers. It is as follows :—

"Let us meditate on that excellent glory of the divine Vivifier ;

May he enlighten (or stimulate) our understandings."§

As a specimen of the language employed in some of the later writings in reference to this verse, read the following few lines from the "Skanda Purana" :

"Nothing in the Vedas is superior to the Gayatri. No

*Those interested in further exploration of the subject should read *India in Greece* by Pococke.

†Properly Mahesvra (Siva). The "v" is lost by the usual digammated process, and the "a" and "i" rapidly blend together. The Sanscrit "Mahi" always reappears in Greek as "Mai".

‡From Heli, the sun (Helios), and poli (noyis), a city ; as Trichino-poly.

§"Indian Wisdom," p. 19.

invocation is equal to Kashi (Benares). The Gayatri is the mother of the Vedas, and of Brahmans. By repeating it a man is saved. By the power of the Gayatri the Kshatriya (warrior caste) Vishvamitra became a Brahmarishi (Brahman Saint), and even obtained such power as to be able to create a new world. What is there indeed that cannot be effected by the Gayatri? For the Gayatri is Vishnu, Brahma, and Siva, and the three Vedas.* With promise of such blessings, it is not to be wondered at that the worship of Surya should continue.

The following translation of hymns from the Rig-Veda gives a fair specimen of the language used in addresses to Surya :

“Behold the rays of Dawn, like heralds, lead on high
 The Sun, that men may see the great all-knowing god.
 The Stars slink off like thieves, in company with Night,
 Before the all-seeing eye, whose beams reveal his presence,
 Gleaming like the brilliant flames, to nation after nation.
 With speed, beyond the ken of mortals, thou, O Sun !
 Dost ever travel on, conspicuous to all.
 Thou dost create the light, and with it dost illumine
 The universe entire ; thou risest in the sight
 Of all the race of men, and all the host of heaven.
 Light-giving Varuna thy piercing glance dost scan,
 In quick succession, all this stirring, active world.
 And penetrateth too the broad ethereal space,
 Measuring our days and nights, and spying out all creatures.
 Surya with flaming locks, clear-sighted god of day,
 Thy seven ruddy mares bear on thy rushing car.
 With these, thy self-yoked steeds, seven daughters of thy
 chariot,
 Onward thou dost advance. To thy refulgent orb
 Beyond this lower gloom, and upward to the light
 Would we ascend, O Sun ! thou god among the gods.”

As a boy of ten I used to recite this prayer every day, while standing in the river Jehlum facing the sun. My uncle used to lead the prayer in Sanskrit.

Sanskrit Name of Temple.—The Children of the Sun had built great temples in honour of their deity in India, Ameri-

*“Hindu Mythology,” p. 30.

ca and other parts of the world, and it is significant that the name of the largest and most important temple in South America bears a name of clearly Sanskrit origin.

"The most renowned of the Peruvian temples," says Prescott,* "the pride of the capital, and the wonder of the empire, was at Cuzco, where under the munificence of successive sovereigns, it had been so enriched that it received the name of Coricancha† (Ghar-Cancha in Sanskrit) or the place of gold. The interior of the temple was the most worthy of admiration. It was totally a mine of gold. On the western wall was emblazoned a representation of the deity, consisting of a human countenance, looking forth amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun as often personified with us. The figure was engraved on a massive plate of gold, of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it, and at its rising, lighted up the whole of the apartment with an effulgence that seemed more than natural and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere encrusted. Gold, in the figurative language of the people was the tears wept by the Sun, and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material, and a broad belt of gold work, let into the stone work, encompassed the whole exterior of the edifice."

Sun—the Rajput God.—Pococke continuing the story of the 'Children of the Sun,' says :

Let us now, from Peru, direct our glance towards north western India, where we cannot but be delighted with the guidance of Colonel Tod, the accomplished annalist of the martial Rajputs, the Children of the Sun. "At the Jaipur court," writes this energetic officer, "whose princes claim descent from

*Vol. i. p. 91.

†Read—Ghur-i-cancha. Ghur, a horse ;—i, of ; Cancha, gold. Ghur is the present Hindoostani for home Griha ; Cancha, is pure Sanscrit for gold—(Pococke).

Kush, the second son of Rama, the Bha'n Septimi* is peculiarly sacred. The chariot of the sun, drawn by eight horses, is taken from the temple dedicated to that orb, and moves in procession. In the mythology of the Rajputs, of which we have a better idea from their heroic poetry than from the legends of the Brahmins, the Sun-god is the deity they are most anxious to propitiate; and in his honour they fearlessly expend their blood in battle from the hope of being received into his mansion. Their highest heaven is, accordingly, the B'hant'han, or 'B'hanu-loca,' the region of the Sun.† At Udaipur the Sun has universal preference. His portal‡ is the chief entrance to the city; his name gives dignity to the chief hall of the palace;§ and from the balcony of the Sun|| the descendant of Rama shows himself, in the dark monsoon, as the Sun's representative. A huge painted sun, of gypsum, in high relief, with gilded rays, adorns the hall of audience, and in front of it is the throne. As already mentioned, the sacred standard bears his image, as does that Scythic part of the regalia, called *Changi*, a disc of black felt, or ostrich feathers, with a plate of gold, to represent the sun, in its centre, borne upon a pole. The royal parasol is termed *Kernia*, in allusion of its shape, like a ray (*Karna*) or the orb.¶

Hinduism in Babylonia.—"That a system of Hinduism pervaded the whole of the Babylonian and Assyrian Empires, Scripture furnishes abundant proofs, in the mention of the various types of the Sun-god, Bal-nat'h, whose pillar adorned 'every mount,' and 'every grove;' and to whose other representative, the brazen calf,** the fifteenth of each month was especially sacred.††

"Bal-nat'h, the deity worshipped in Puttun; Somnat'h, the city of the Lord of the Moon,' was the Sun-god Ba'l. Hence the tribe of the dynasties which ruled this region, 'Bal-ca-

*The seventh day of the sun; called also the birth of the sun.

†Rajast, vol. i. p. 563.

‡Surya-pol.

§Surya-mahal.

||Surya-Gokra.

¶Rajast, vol. i. p. 565.

**Nanda.

††Rajast., vol. i. p. 605.

Rae,' the Princes of Bal, and hence the capital 'Balika-eur,' the city of the Sun, familiarly written 'Balabhi.* The reader will not really forget the renowned 'City of the Sun,' 'Heliopolis;' nor Nenes, the first Egyptian king of the race of the Sun, the Menu Vaivswata, or patriarch of the Solar race; nor his statue, that of 'The Great Menoon,† whose voice was said to salute the rising sun. In Peru, the most significant national solemnity 'was the Feast of Raymi,' (read Rama). At this feast the priest, after opening the body of his victim, sought in the appearances it exhibited, to read the lesson of the mysterious future,‡ a practice, the reader need not be reminded, of the 'Romani,' (read Ramani,) of Italy, as well as the northern tribes of the 'Toorooschi,' and 'Hooschis,' incorrectly written 'Etruscans' and 'Oscans,' by the Romans.

"I would here simply remark, that her great deified heroes were the chiefs of Kastwar and Balik§ (Balakh in Central Asia)—Castor and Pollox; the former, the son of Leda, and the brother of Pollox: that is, both the Kashmirians and the people of Balakh sprang from Leda—or Ledakh. I might multiply the evidences of this great Cyclopic branch of the human race, the patriarchal idolators of the Sun; but enough has, I doubt not, been already said, to prove its vast extent, its origin and its gigantic ambition to conquer time itself, by its architectural power, and its extraordinary mode of sepulture. The martial bands of Surya-Vansa had penetrated Syria also, in which they acted so prominent a part as the fierce and warlike opponents of the favoured Children of Israel."

Pococke quotes Prescott :

'The sacred flame,' he observes, speaking of Peru, 'was entrusted to the care of the Virgins of the Sun; and if by any neglect it was suffered to go out, in the course of the year,

*Rajast., Appendix iv., p. 801 Gr. Helios and polis, Sans. Heli, the sun; and palli, a village or city; a common terminative, as Trichino-poly.

†The Great Me'-M'noo, as a corruption of Maha-Menoo, i.e., the Great Menoo.

‡Prescott, vol. I. p. 101.

§Castwar, Cashmir, and Nepal; Balika, Balikha vahlike, Bolk. For the Latin form "Castor," see Rule xvi. Appendix to India in Greece. (Pococke).

the event was regarded as a calamity that boded some strange disaster to the monarchy.* Nor has the same author omitted to point out the several features which at once mark the common parentage of the ancient and modern followers of the rites of Rama; for Rome, like Egypt, was colonised by a conflux of the Solar as well as Lunar races; hence the pomp of her pontifices has always partaken of the ritual of each. 'Another singular analogy with Roman Catholic institutions,' he remarks, 'is presented by the virgins of the Sun; the Elect, as they are called to whom I have already had occasion to refer. These were young maidens, dedicated to the service of the deity, who at a tender age were placed under the care of certain elderly matrons, Mamaconas, (read Mama-Canyas),† who had grown grey within their walls.

'Under these venerable guides, the holy virgins were instructed in the nature of their religious duties. They were employed in spinning and embroidery, and with the fine hair of the vicuna wove the hangings for temples, and the apparel for the Incas and the household. It was their duty, above all, to watch over the sacred fire obtained at the festival of Raymi (Rama). From the moment they entered the establishment, they were cut off from all connection with the world, even with their own family and friends. No one but the Inca and the Coya, or queen, might enter the consecrated precincts. The greatest attention was paid to their morals, and visitors were sent every year to inspect the institutions, and to report on the state of their discipline. Woe to the unhappy maiden who was detected in an intrigue! By the stern law of the Incas she was buried alive, her lover was to be strangled, and the town or village to which he belonged was to be razed to the ground, and sowed with stones, as if to efface every memorial of his existence. One is astonished to find so close a resemblance between the institutions of the American Indian, the ancient Romans, and the modern Catholic.' ‡

India—the Common Source.—Pococke commenting on Prescott's account says :—

*"Vigilemque sacrauerat ignem Excubias divum eternas.

†Mamas-Canyas. Mother of the Virgins. Canya (Kanya), a pure Sanskrit word for "Virgin".

‡Prescott's Peru, Vol. i. p. 105.

"Had this writer been aware of the extent and modified worship of the idolaters of the Race of Rama—had he marked from the most distant periods to the present day the gradual fusion of its worship with the Lamaic rites of Bud'ha, who was called the 'Arca-Bandha,' or Kinsman of the Sun, he would have found a just solution of this simple problem. He would have marked how the hoary pontifices of the city of Rama (Roma), when the keys of power were about to be wrested from their grasp by the nascent vigour of Christianity, strove to save their tottering gods by persecutions unparalleled save by those of their successors; he would have marked how that priesthood, effects of everything but subtle craft, used as an engine of political power that very Christianity it could no longer oppose, by tenaciously preserving every rite that could bow down the mind to the sense. Then, armed with these powers, as with a host seduced from its allegiance, he would have marked these successors of 'Attus Naevius and his marvellous wheelstone, first striving to out-miracle the human judgment, then crushing that Truth, by the adoption of whose name and forms alone, itself, the Lamaism of the West, was saved from utter annihilation.'"

Why Incas Married Sisters?—*Buddhist Legend Solves Mystery*.—Here is yet another proof which links the Incas with the people of India. The mystery of Inca rulers marrying their sisters is solved by a Buddhist legend quoted by Pococke on high authority and supplies yet another proof that the Incas belonged to India. Pococke writes :—

"That the Lamaic system of Bud'ha also came in with or was more prominently put forward with the dynasties of the Ptolemies, is clear, since 'Ptolemy'—a name received through the Greeks as 'Ptolemaios,' is merely a title expressive of the sovereign's office; that king being 'P to-lema-ios,' a Greek way of writing 'B (u) Dhalama-Hyos,' or 'Bud'ha's Bya Lama.' Nor I remind the reader that the Ptolemies pursued, down to the time of Caesar, the custom of intermarrying with their sisters, a practice running up to the ancient era of Okkalko, (the Ikshwaku of the Hindus,) one of the venerable Bud'has of antiquity. Thus the same race in Peru, though of the Solar

* Pococke—India in Greece, pp. 174—81.

branch, practised the custom of the Hai-gop'tai (Aiyvnrai). "The heir-apparent, according to Garcilasso, always married a sister, thus securing an heir to the crown of the pure heaven-born race, uncontaminated by any mixture of earthly mould.* The origin of this custom amongst the Sakyas (Bud'hist Princes) is of vast antiquity, as it proceeds from as authentic Bud'hist source, furnished by the most distinguished Pali scholar of his time. I give the passage at length :—

"I shall now only adduce the following extracts from the Tika, containing the names of the capitals at which the different dynasties reigned ; and giving a distinct account of Okkako (Ikshwaku of Indus) and of his descendants, as well as the derivation of the royal patronymic 'Sakya,' to which no clue could be obtained in Hindu annals ; but which is nearly identical with the account extracted by Mr. Csoma de koros from the Tibetan 'Kahgyur,' and published in the *Bengal Asiatic Journal*, of August, 1833. Those nineteen capitals were—Kusawati, Ayojjhapura, Baranasi, Kapila, Hatthipuri, Eka-checkkhu, Wajirawutti, Madhura, Aritthapura, Ikdapatta, Kosambi, Kannagochha, Roja, Champa, Mithila, Rajagaha, Takkasilla, Kusnara, Tamalitti.

"The eldest son of Okkako was Okkakamukho. The portion of the royal dynasty from Okkakamukho to Suddhodano (the father of Gautama Buddha), who reigned at Kapilo, was called the Okkako dynasty. Okkako had five consorts, named Hattha, Chitta, Jantu, Palini and Wisakha. Each had a retinue of five hundred females. The eldest had four sons, named Okkakamukho, Karakando, Hatthineko, and Nipuro ; and five daughters, Piya, Sapiya, Ananda, Sananda, and Wiyitasena. After giving birth to these nine children, she died, and the Raja then raised a lovely and youthful princess to the station of queen consort. She had a son named Jantu, bearing also his father's title. This infant, on the fifth day after his nativity, was presented to the Raja sumptuously clad. The delighted monarch promised to grant any prayer of hers (his mother) she might prefer. She, having consulted her relations, prayed that the sovereignty might be resigned to her son. Enraged, he thus reproached her :—'Thou outcast ! dost thou seek to destroy my (other) children.' She, however, taking

*See Prescott's Peru.

every private opportunity of lavishing her caresses on him, and reproaching him at the same time with—'Ra'ja ! it is unworthy of thee to utter an untruth ;' continued to importune. At last the king, assembling his sons, thus addressed them :— 'My beloved, in an unguarded moment, on first seeing your younger brother, Jantu, I committed myself in a promise to his mother. She insists upon my resigning, in fulfilment of that promise, the sovereignty to her son. Whatever may be the number of State elephants and State carriages ye may desire, take them, as well as a military force of elephants, horses, and chariots, and depart. On my demise, return and resume your rightful kingdom.' With these injunctions, he sent them forth in charge of eight officers of State. They, weeping and lamenting, replied, 'Beloved parent, grant us forgiveness for any fault (we may have committed).' Receiving the blessing of the Raja, as well as of the other members of the court, and taking with them their sisters, who had also prepared to depart,—having announced their intention to the king in these words, 'We accompany our brothers'—they quitted the capital with their army, composed of four constituent hosts. Great crowds of people, convinced that on the death of the king they would return to resume their right resolved to adhere to their cause, and accompanied them in their exile. On the first day this multitude marched one *Yojana* only ; the second day, two, and the third day, three *yojanas*. The princes thus consulted together :—'The concourse of people has become very great ; were we to subdue some minor Raja, and take his territory, that proceeding also would be unworthy of us. What benefit results from inflicting misery on others ? Let us, therefore, raise a city in the midst of the wilderness, in Jambudi'po.' Having decided accordingly, repairing to the frontier of Himawanto, they sought a site for their city.

"At that period our Bodhisatto, who was born in an illustrious Brahman family, and was called Kapilo Brahman, leaving that family, and assuming the sacerdotal character in the Isi sect, sojourned in the Himawanto country in a 'parnasala,' (leaf hut), built on the borders of a pond, in a forest of sal trees. This individual was endowed with the gift called the 'bhomilakkhanan ;' and could soar up into the air. In a certain country, where the grass, bushes, and creepers had a

tendency in their growth, taking a southerly direction then to face the east; where lions, tigers and other beasts of prey, which chased deer and hog; and cats and snakes, which pursued rats and frogs, on reaching that division, were incapacitated from persevering in their pursuit; while, on the other hand, each of the pursued creatures, by their growl or screech only, could arrest their pursuers; there, this (Kapila Isi) satisfied of the superiority of that land, constructed this 'parnasala.'

"On a certain occasion, seeing the princes who had come to his hut in their search of a site for a city, and having by inquiring ascertained what their object was, out of compassion towards them, he thus prophesied:—'A city founded on the site of this parnasala will become an illustrious capital in Jambudipo. Amongst the men born here, each will be able to contend with a hundred or a thousand (of those born elsewhere). Raise your city here, and construct the palace of your king on the site of my parnasala. On being established here, even a *chandalo* will become great like unto a Chakkawati Raja.' 'Lord,' observed the princes, 'will there be no place reserved for the residence of Ayyo?' 'Do not trouble yourselves about this residence of mine; building a parnasala for me in a corner, found your city, giving it the name of Kapila.' They, conforming to his advice settled there.

"The officers of State thus argued: 'If these children had grown up under their father's protection, he would have formed matrimonial alliances for them; they are now under our charge; and then addressed themselves on this subject to the princes. The princes replied, 'We see no royal daughters equal in rank to ourselves, nor are there any princes of equal rank to wed our sisters. By forming unequal alliances, the children born to us, either by the father's or mother's side, will become degraded by the stain attached to their birth; let us therefore form matrimonial alliances with our own sisters.' *Accordingly, recognising in their sister the character and authority of a mother, in due seniority (the four brothers) wedded (the other four sisters).*"*

This Indian custom was observed by the Incas in South America. The story of Inca customs and life follows in the second part of this chapter.

*Pococke,—India in Greece, pp. 191—95.

CHAPTER V

CHILDREN OF THE SUN

PART II

THE INCAS OF PERU

It is now my intention to give a brief sketch of the great Inca civilisation of South America by means of a series of quotations from the best authorities, especially Garcilaso de la Vega, (who recorded first hand the story of the Incas in the sixteenth century), Hyatt Verrill, author of 'Old Civilisations of the New World,' Mrs. Nuttal, the most energetic American woman scholar and some Peruvian witnesses of Inca glories.*

Messenger of Culture.—"The best authorities agree that the inhabitants of the country, now known as Peru, lived in barbarism until civilisation was introduced amongst them by the Incas. One tradition designates as island in the Titicaca lake, another Tiahuanco, as the place where, 'after the deluge,' a man or deity appeared, divided the land into four parts and distributed these to four brothers.†

"Four being the sacred number of the Hindus was strictly adhered to by the Hindu emigrants to foreign countries, and we find the 'order of four' in Greece, Egypt, Syria, Indonesia and America. The centre of the Inca capital, Cuzco (Kush-ko) consisted of a great square whence four roads radiated to the cardinal points. In the centre of this stood a gold vase from which a fountain flowed. The Spaniards also found in Cuzco a large, beautifully-polished stone-cross (Swastika) which evidently symbolized, as in Mexico, the four quarters and must have been appropriately placed in the square. Garcilaso de la

* Garcilaso de la Vega, *comentarios Reales*, Lisbon, 1609; also translation by Sir Clements B. Markham, issued by the Hakluyt Society. Rites and Laws of the Incas (accounts by Molina, Salcamayhus, Avila and Ondegardo), translated by Sir Clements B. Markham; also Gieza de leon, Herrera, etc. and Ms. of Padre. Anello Olive.

† Mrs. Nuttal.

Vega states that the capital formed an actual image of the whole empire, 'for it was divided into four quarters and, an extremely ancient law rendered it obligatory that representatives of each province and of each class of population should reside there in homes, the location of which precisely corresponded to the geographical position of their respective provinces. Each lineage was thus represented and occupied separate dwellings, assigned to them by the governors of the quarters. All persons were obliged to adhere to the customs of their forefathers and also wear the costumes of their ayllus or tribes (Cieza de Leon, *Cronica* Chap. XCIII). For the Incas had decreed that the dresses worn by the members of each tribe should be different, so that the people might be distinguished from each other as, down to that time, there had been no means of knowing to what locality or tribe an Indian belonged.' In order to avoid confusion, the modes of wearing the hair were rigidly prescribed, and the bands worn on the head by the vassals had to be black or of a single colour only. The higher in rank a person the more his costume resembled that of the Inca, without, however, approaching it in length and richness. 'Thus, even in an assemblage of 100,000 persons it was easy to recognise individuals of each tribe and of each rank by the signs they wore on their heads.'

"It was obligatory that each should permanently live in the province he belonged to. Each province, each tribe, and in many parts each village, had its own language which was different from that of its neighbours. Those who understood each other by speaking the same language considered themselves as related to each other and were friends and confederates. . . ."

Incas' Private Language.—The Incas employed a private language of their own,* which none but members of the royal lineage presumed or dared to learn.

Garcilaso de la Vega, who claimed royal descent, stated that unfortunately no records remained to enable one to form an idea of what the Inca language was like.

Unique Caste System.—The autocratic, though peaceable way, in which the novel scheme of government was imposed upon the inhabitants of Peru by the foreign chieftains is best

*Must be the language of their Mother Country. "Sanskrit in America."

proved by the following passages from the *Rites and Laws of the Incas* (page 77) and Garcilaso de la Vega (pp. 9 and 10). With a view that each tribe should be clearly distinguishable and after assigning a different costume to each, they were ordered to choose their respective *pacariscas*, a word meaning, literally, their birth and origin. They were told to choose for themselves whence they were descended and whence they came, and as the Indians were generally very dull and stupid, some chose to assign their origin to a lake, others to a spring, others to a rock, others to a hill or ravine. But every lineage chose some object for its *pacarisca*. Some tribes (subsequently) adored eagles because they boasted to have descended from them . . . others adored fountains, rivers, the earth, which they call Mother, or air, fire . . . snow-mountains, maize, the sea named mother-sea."

According to Garcilaso de la Vega, "the Peruvian tribes subsequently invented an infinity of fables concerning the origin of their different ancestors. . . An Indian does not consider himself honorable unless he can trace his descent from a river, fountain, lake or the sea, or from some wild beast like the bear, puma, ocelot, eagle, etc."

A 3,000-Mile Empire.—"When the Spaniards arrived on the west coast of South America, they found the country from Ecuador to Chile inhabited by vast numbers of highly cultured and civilized people under a king or emperor known as the Inca. At that time the ruling Inca, Atahualpa, had recently been victorious in a civil war and had taken his brother, Huascar, prisoner. According to the Incan tradition, there had been up to that time thirteen Incas reigning over the empire, the first Inca and the founder of the empire having been Manco-Kapac, who with his sister-wife,* Mama-Ocillo, appeared on the scene from Lake Titicaca and declared themselves the Children of the Sun. At the spot now known as Cuzco, (Kush-ko)† they established their capital and laid the foundations for a vast confederation that eventually extended for

*Why the Incas married sisters have been explained in Part I of this chapter.

†It may have been named after Kush, son of Emperor Rama, like many other places in different parts of the world.—C. L.

more than three thousand miles north and south and from the Pacific coast to beyond the Andes;* an area of more than twelve hundred thousand square miles, containing upward of twenty million people,—the largest area and the largest population under one government existing in the New World prior to the Spanish conquest.

“Whatever may be the truth regarding Incan history, whether the empire had been in existence for six hundred or six thousand years prior to the European invasion, there can be no question regarding the heights it had reached. Fortunately for us, the Incan Empire was still flourishing at the time, and innumerable accounts of the people, their customs, life, government, religion and other matters were written by Spanish priests and others who recorded their personal observations, and whose invaluable works are still in existence.”†

Incas—Fathers of Communism.—“To students of sociology they are of the utmost interest, for nowhere else all the known history of the entire world, has there been such a complete and successful communistic society. Individuality and freedom of thought, life and action were all subservient to the community. From birth to death, the lives, actions, tasks, social status, homes, marriages of the people, and even the destinies of the offspring, were planned, regulated, ordered and carried out according to inexorable laws. Every individual, other than those of royal blood or the priesthood, was a mere cog in the mighty wheel of the empire, and every individual was a numbered, tagged unit of the whole. At birth a man's or a woman's place in the scheme of things was ordained. At five years of age every child, male or female, was taken over by the government and reared and trained for the occupation, the position or the task to which his or her entire future life was to be devoted. A man was forced to marry when he reached the age of twenty-four, and eighteen years was the age limit for spinsters. Once married, neither husband nor wife had any say as to the future of their children.‡

*A Hindu name as proved in Part I of the chapter.

†Hyatt Verrill, *Old Civilisations of the New World*.

‡Hyatt Verrill, *Old Civilisations of the New World*.

New World's Richest Temple.—The Incas had the richest temple of the New World at Kushko (Cuzco). The temple was converted into a church.

*"Architecturally this Temple of the Sun is one of the most remarkable buildings in the entire world. It is built of immense blocks of amazingly fitted stone, no two of which are exactly alike in size or shape, but which are so accurately designed and cut that the circular interior with its radii is mathematically and geometrically perfect. No engineer of our times, equipped with the most delicate of instruments and the most modern appliances and mathematical tables, could excel the work of the long-vanished designers and artisans who constructed this remarkable temple."**

"In the days when the Incas held sway, the temple presented a sight which would have made Aladdin's cave look tawdry by comparison. The walls, outside and inside, were completely covered with plates of burnished gold. The gardens were filled with trees, shrubs and plants of silver and gold. Among the leaves and branches of precious metals were birds, animals and insects of gold and silver, and even the fountains, the tools and the implements of the gardener's trade were of the same metals. But dazzling and marvellous as was this amazing garden, the interior of the temple was a thousand times more wonderful. Upon one wall, above where the Christian altar now stands, was an immense sun of massive gold studded with jewels which flashed and scintillated in the sunlight until the eyes of the marvelling Dons were blinded by their brilliance. Opposite this glorious sun was a huge representation of the moon wrought of polished silver, while about these two chief luminaries were the stars of silver and gold, with an arching rainbow of gold tinted in some remarkable manner to imitate the natural prismatic colors.

"Beneath the wondrous image of the sun were seated the mummies of the Incan emperors wrapped in their robes and mantles of tapestry and feathers, their false heads adorned with golden crowns, golden masks representing their features, gold and jewelled ornaments upon their breasts, and with ornate staffs and symbols of office before them. And opposite

*The reader will observe that this American praise of the temple builders recalls the tributes paid to ancient Indian architecture.

them beneath the silver moon were the mummies of their queens and princesses, attired in all their most prized robes and richest jewels together with twelve life-sized solid gold statues of the dead Incas. Golden and silver images of deities and mythological beings were on every side. Priceless ceremonial and religious symbols, utensils, vessels and ornaments filled the immense room. Marvellous draperies and textiles covered floor and walls, and gorgeously attired priests offered up prayers and sacrifices to the sun-god.

"Even the hardened Spanish campaigners, (why not robbers and murderers) satiated with wonders, glutted with treasure, stood gazing with incredulous awe when they first entered this Temple of the Sun. For a space they could not believe their eyes. Before them were greater riches, more gold than they had ever imagined in their wildest dreams. But they were there to rob and despoil, not to admire. Ruthlessly the precious symbols were torn from their places; the regal mummies were thrown down, hacked to pieces and their regalia and ornaments torn off. Holy vessels were battered and smashed. Priceless tapestries were wantonly ripped to bits and destroyed. Magnificent rugs and textiles, such as the world had never seen, were cut and hacked to pieces with swords and daggers, and were used as wrappings in which to bundle up the golden loot. Struggling, fighting among themselves, each striving to gain the lion's share of treasure, the mail-clad soldiers trampled jewels and images, battered and hammered gold utensils into shapeless forms more easily carried, and stripped the temple and its marvellous garden of every vestige of precious metal and precious stones. Heedless of the beauty, the art, the incalculable value of their loot, the contents of the temple, the golden plates which had covered its walls, the amazingly wrought trees, birds and other objects in the gardens, were cast into the melting pot and transformed to bullion. Of that vast treasure of the Temple of the Sun, all that remains intact to-day are a few bent and battered plates of thin gold that once formed part of the covering of the outer wall, and which were dropped, trodden into the earth and overlooked by Pizarro's men.

"Throughout the immeasurably ancient capital of the Incas, and everywhere throughout the empire, it was the same

story. Every object of intrinsic value was seized by the Dons. Everything that hinted of paganism and that could be destroyed was destroyed by the priests. Countless palaces, temples and other buildings were torn to pieces to provide material for erecting Spanish churches, the cathedral and other structures.*

Believed in Four Yugas.—"The Incas had a perfect calendar similar in many respects to those of the Mayas and Aztecs (who believed in four Hindu Yugas—epochs). The Incan year consisted of twelve *quillas* of thirty days each, with five days added at the end of each year. As the *quillas* were computed from the moon's rotation, instead of from the sun's and as the monthly moon rotation is completed in three hundred and fifty-four days, eight hours and forty-eight minutes, the Incan months or *quillas* of thirty days, plus the additional five days, brought their year very close to the solar year and to make it exactly coincide an extra day was added every fourth year, precisely like our system of leap-years."

Inca Astronomy.—"As far as is known, the astronomical instruments and devices of the Incans and pre-Incans were of the simplest character. By means of a sun-dial-like arrangement, or *Intihuatana*, consisting of a cone surmounting a large rock on which were cut marks dated as the sun festivals, the sun's course, the hours and all important dates were determined by the position of the shadow cast by the cone-shaped *gnomon*. For determining the solstices, the equinoxes and many other dates, stone columns were used. These were arranged in four groups of two each and were known as the *Panchacta unanchac*. (Note the resemblance with *panchanga*—Sanskrit for calendar). They were set perpendicularly upon high hills, two being placed toward the east and two to the west. By marking the extreme variations of sunrise and sunset, the declination of the sun could be measured, and the solstices determined whenever the sun passed beyond the central pair of columns. Probably the pre-Incans and Incans possessed various other means of obtaining astronomical data ; the instruments and devices of which we know nothing, and which may have been utterly destroyed by the Spanish priests, who regarded them as devices of the devil,

*Hyatt Verrill, *Old Civilisations of the New World*.

or which may have been lost during the centuries that have passed.”*

Ten Age Divisions.—“Besides the scientific caste system (call it guild system), the Incas had divided the people into ten groups by age in order to have a complete record of the nation’s manpower, industrial wealth and the number of old and disabled people to be looked after. Following is the list of ten groups :

- | | | |
|----------------------|--|--------------|
| 1. Mosoc-aparic : | baby, “newly begun,” | “just born,” |
| 2. Saya-huarma : | child, “standing boy,” | age 2—6. |
| 3. Macta-puric : | “child that can walk,” | „ 6—8. |
| 4. Itanta-requisic : | “bread receiver,” | boy about 8. |
| 5. Pucllac-huarma : | “playing boy,” | age 8—16. |
| 6. Cuca-pallac : | “Coca pickers,” | „ 16—20. |
| 7. Yma-huayna : | “as a youth,” light service | „ 20—25. |
| 8. Puric : | “able-bodied,” tribute and
service, | „ 25—50. |
| 9. Chaupi-rucca : | “elderly,” light service, | „ 50—60. |
| 10. Punuc-rucca : | “dotage,” no work, | 60 upwards.† |

Immense Monuments.—The Surya-Vanshis were great builders of temples, palaces, roads, rest houses, etc., whether in India, Rome or Peru. “In several places in Peru, and even in Bolivia, there are immense monuments and images formed of a stone which, as far as is known, does not occur within hundreds of miles of their present sites, the nearest deposits of the rock being in Ecuador, fully fifteen hundred miles distant. One such monolith is Sayunin or La Piedra Cansada near Ollantry. This immense stone, known also as El Monolito Abandonado (the Abandoned Monolith) measures nearly seventeen feet in length, ten feet in width and three feet in thickness.‡

*Hyatt Verrill.

†Mrs. Nuttall who gives the above valuable information adds :—

For this valuable list I am indebted to the kindness of Sir Clements B. Markham, the President of the Royal Geographical Society of Great Britain, who generously allowed me to study some of his MS. notes on ancient Peru.

‡The largest stone idol recorded was that of Willca-Huaman, which was over fifty feet in length by twelve feet in diameter. This was destroyed by the Jesuits : and it is recorded that it required eighty men working steadily for three days to reduce it to fragments.

It is of a peculiar rock identical with the formation about Chimborazo in Ecuador, and which, it is claimed does not exist anywhere in the vicinity of Ollantay. According to the Indians and to Incan tradition, the Saycunin was quarried at Quito, and the monolith saddened at being carried so far from home, wept blood, which still adheres to it, (it is marked with red piroxene oxidization) and at last exclaimed : 'Saycunin ! I am weary !' At this manifestation of its supernatural character, the cacique, Urcon, dropped dead, and the stone was left, abandoned by the terrified Indians, at the spot where it still rests about a mile north of Ollantay.

"Of course this is a purely fanciful and allegorical myth invented by the Indians or their ancestors of Incan days to account for the immense stone with its blood-like stains lying by the roadside. As a matter of fact, there are several similar monoliths of the same material which also were abandoned in the vicinity. But there is no denying that they are of a stone unknown even to the Indians of the district, but identical with formations in Ecuador. Possibly the Pre-Incans who cut these stones knew of a nearby quarry which has not yet been rediscovered, or perhaps they exhausted the supply of that particular mineral. But there may be a basis of truth in the ancient legend, and it would not be beyond the bounds of possibility that these immense monoliths actually were cut in distant Ecuador and dragged overland to Peru. It would have been a Herculean task, it is true, a task that would have required many years to accomplish, and yet it would have been no more difficult, no more astonishing than many of the feats which we know these ancient Peruvians actually accomplished."

Marvellous Roads.—"Among these was the construction of the marvellous Incan road, a splendid highway stretching from Quito, Ecuador, to southern Chile, a distance of over three thousand miles in a direct line. No race, not even the Romans, ever equalled this feat of prehistoric road-building. The highest ranges of the mighty Andes, the deepest, most impassable canyon, the most fearful precipices, the widest deserts, the snow-capped peaks and the foaming torrents were treated as though non-existent. Vast abysses were spanned by suspension bridges, their immense cables of fibre and hair ropes

fastened in holes cut through solid rock. Gorges were filled with masonry to form immense causeways. Mountains and cliffs were pierced by tunnels which are still in use. The loftiest ranges were surmounted by the most perfectly computed gradients and hair-pin curves, and throughout much of its length the roadway was paved and surfaced with asphalt, and to this day some portions of it are still used as a motor highway. At intervals side roads branched off to east and west as far as the Amazonian jungle and the seacoast. Here a second 'King's Highway' ran north and south along the seashore."

Rest Houses Everywhere.—"At regular distances of about twenty miles apart were rest-houses or stations for messengers, while every forty miles there were 'Imperial Inns.' These served as store-houses for food, supplies and equipment for the army or for relief of villages in case of famine; as eating-places for the army when on the march; and as stopping-places for the Inca when travelling. There were also a series of sentry stations, watch-towers and forts, as well as a system of signal fires or lights by means of which the men on watch could transmit messages from one terminus of the road to the other in an incredibly short time. At the time of the revolt of the Caras at Quito, word was sent by means of these signals, and news of the uprising was received at Cuzco four hours after the rebellion broke out. One of the duties of the watchers at these beacons was to signal an eclipse of the moon. The Incans believed that during eclipses the moon was suffering the agonies of childbirth and, as soon as the signal of an approaching eclipse was sent out, everybody beat drums and shouted prayers and supplications to aid the planet in her trouble." (A Hindu custom, no doubt).

Transport Service Was Unique.—"Throughout the entire length of the road, there were mile-posts showing the distance to the next rest-house, and transportation over the road was as rapid as over the railways to-day. Fresh fish caught on the coast reached Cuzco within thirty hours—six hours sooner than by way of the Mollendo-Cuzco Railway (Southern Railroad of Peru). From Lake Urubamba, fish caught in the morning reached the Incan capital the same afternoon, and the fruits and vegetables for the coastal districts reached Cuzco within fifteen hours."

Wonderful Textiles.—"Their textiles were wonderful, although the true Incan textiles never equalled or approached those of the pre-Incans. Many of these are more finely woven than would be possible on any machine loom to-day, and examples are known in which there are three hundred threads to the inch. The types and weaves of these textiles are practically numberless. They vary all the way from the heaviest, coarsest blankets, rugs and *ponchos* to the finest, most delicate fabrics as thin and soft as silk. Many were of the tapestry class, others were tied or knotted, and others were direct wrap-and-woof weaving. The dyes used have never been equalled, and to-day, after having been buried for centuries in the desert sand and in stone tombs, the colors on these remarkable-fabrics are as sure, clear and bright as on the day they were first woven."*

How Inca Empire Vanished?—The story of the tragic end of this glorious culture is told by Prescott on the authority of Spanish historians of the 16th century. He describes the treachery of the Spanish embassy (invaders) to the Inca ruler in the following moving words :

"The treatment of Atahualpa (Inca Emperor) from first to last forms undoubtedly one of the darkest chapters in Spanish colonial history. There may have been massacres perpetrated on a more extended scale and executions accompanied with a greater refinement of cruelty. But the blood-stained annals of conquest afford no such example of cold-hearted and systematic persecution, not of the enemy, but of one whose whole department had been that of a friend and a benefactor. From the hour that Pizarro and his followers had entered the kingdom, the hand of friendship had been extended to them by the natives. Their first act on crossing the mountains was to kidnap the Emperor and massacre his people. The seizure of his person might be vindicated by those who considered the end as justifying the means, on the ground that it was indispensable to secure the triumphs of the Cross. But no such apology can be urged for the massacre of the unarmed and helpless population—as wanton as it was wicked."

"The long confinement of the Inca had been used by the conquerors to wring from his treasures with the hard grip of

*Hyatt Verrill.

avarice. During the whole of this dismal period, he had conducted himself with singular generosity and good faith. He had opened a free passage to the Spaniards through every part of his Empire; and had furnished every facility for the execution of their plans. When these were accomplished, notwithstanding their promise to release him, he was arraigned before a mock tribunal, and under pretences equally false and frivolous was condemned to an excruciating death.”*

Lack of Diplomacy.—That lack of diplomacy and too much faith in truth led to the utter ruin of the mighty Empire of the Incas will be evident to the reader after going through the detailed account of the treachery played by the Spanish gang who visited the Emperor as guests.

While the simple-hearted host offered the best hospitality to the invaders, they planned his capture and the trap was well laid in his own palace, where he had agreed to give them audience. The chief of the bandits saw that arms were in order, says Prescott, and that the breast plates of their horses were garnished with bells, to add by their noise to the consternation of the Indians.

Prescott says: “These arrangements being completed, mass was performed with great solemnity invoking His help to spread His shield over the soldiers who were fighting to extend the Empire of the Cross.” They posed like a company of martyrs, about to lay down their lives in the defence of their faith; but instead, they were a licentious band of adventurers, meditating one of the most atrocious acts of perfidy in history!

At noon the Emperor marched in a huge procession with oriental splendour. Numerous people just sweeping every particle of rubbish led the procession. Within a mile of the city the Emperor wanted to have his camp, but Pizarro, determined on his murderous intention said he was waiting to dine with him and that he must come to the palace the same evening. The Emperor agreed and advised his general to leave the army behind and enter the palace with only a few of them and without arms (non-violence and etiquette). The Spaniards were overjoyed to hear that he would spend the night with

*Prescott, p. 298.

them. The Emperor reached the square which was bigger than any in Spain. The attendant nobles were loaded with gold and silver ornaments ; the Emperor was carried on a sedan, a solid throne of gold of inestimable value.

Not a Spaniard was to be seen and still the Emperor did not suspect any trap and he surprisingly asked his people, "Where are the strangers?" Then came Valverde, a Spanish missionary. The missionary told the imprisoned Emperor to accept Christianity and become tributary of the Emperor of Spain, who had been commissioned by the Pope to conquer and convert the natives of the western hemisphere. The eyes of the Indian monarch flashed fire, and his dark brow grew darker as he replied : "*I will be no man's tributary!*"

"I am greater than any prince on earth. Your Emperor may be a great prince ; I do not doubt it, when I see that he has sent his subjects so far across the waters ; and I am willing to hold him as a brother. As for the Pope of whom you speak, he must be crazy to talk of giving away countries which do not belong to him. For my faith I will not change it. Your own God, as you say, was put to death by the very men whom he created. But mine," he concluded, pointing to his deity—then alas ! sinking in glory behind the mountains—"my god still lives in the Heavens, and takes care of His Children."

He then demanded of the priest by what authority he had said these things. The friar pointed to the book (Bible). The Emperor taking it turned over the pages a moment, then recalling the insult, he threw the Bible down and demanded an explanation for the misdeeds of Spaniards committed on his people during their journey from the coast.

The Emperor was then arrested by his Spanish guests and his people murdered and then robbed. And soon the Emperor discovered that the Spaniards were not messengers of Christ, but they had a lurking appetite for gold. As we hear in proverbial Hindu stories, the Emperor offered his captors that if it was gold that they were after, he could undertake to fill up gold in a hall (17 × 20 ft.) and then they could take it home and release him. The Emperor actually carried out his promise but the Spaniards cheated him again and executed him in a ruthless manner.

Inca Treasures.—A Spanish writer of the 16th century writing of the Inca treasures said :

"It is a well authenticated report that there is a secret hall in the fortress of Cuzco, where an immense treasure is concealed, consisting of statues of all the Incas, wrought in gold. A lady is still living, Dona Maria de Esquivel, the wife of the last Inca, (perhaps a relation of the Inca who served as Spain's puppet) who has visited this hall, and I have heard her relate the way in which she was carried to see it.

"Don Carlos, the lady's husband, did not maintain a style of living becoming his high rank. Maria sometimes reproached him, declaring that she had been deceived into marrying a poor Indian under the lofty title of the Lord or Inca. She said this so frequently that Don Carlos one night exclaimed, 'Lady! do you wish to know whether I am rich or poor? You shall see that no Lord or King in the world has a larger treasure than I have.' Then covering her eyes with a handkerchief, he made her turn round two or three times, and taking her by the hand, led her a short distance before he removed the bandage. On opening her eyes what was her amazement! she had gone not more than two hundred paces, and descended a short flight of steps, and she now found herself in a large quadrangular hall, where, ranged on benches round the walls, she beheld the statues of the dead Incas, each of the size of a boy of twelve years old, all of massive gold! she saw also many vessels of gold and silver. 'In fact,' she said, 'It was one of the most magnificent treasures in the whole world.' "*

Spain's Cultural Mission.—Let those who still believe in non-violence at all times read the gruesome tale of Spain's cultural mission in South America.

"The Kingdom had experienced a revolution of the most decisive kind. Its ancient institutions were subverted. Its heaven-descended aristocracy was levelled almost to the condition of the peasants. The people became the serfs of the conquerors. Their dwellings in the capital were seized and appropriated. The temples were turned into stables; the royal palaces into barracks for the troops. The sanctity of religious

*The anonymous author of Antig. Y. Monumentos del Peru MS.

house was violated, and thousands of *matrons and maidens*, who lived in chaste seclusion in the conventual establishments, were now turned abroad and became the prey of a licentious soldiery. A favourite wife of the young Inca was debauched by Spanish officers."*

It is painful to note that excesses like those described above were perpetrated in the name of Christianity ! But when religion prostitutes itself for proselytisation nothing better can be expected. Time has its revenges. Was it not the hand of fate which ordered that these same Spaniards, after full four centuries, should see their women raped by the Moors !

CHAPTER VI

ARYAN RULERS OF AMERICA

The caste system of the Aryan Inca (rulers of Peru) was as rigid as and very similar to that of the Aryan-Brahmins; and in the beginning was instituted for the same purpose,—namely, in a desperate effort to preserve the purity of the White race.

No one of the lower orders could marry a woman of Inca blood on pain of death. P. 258, The Ayar Incas.

* * * * *

Many of Inca hymns and prayers were similar to our own. The traces of the common origin of both can be found in the Rig Veda and the Zend-Avesta. They had been preserved by oral traditions from their still older sources before the invention of writing.

No doubt they had taken form in the religious rituals of the great parent race before the development of separate cultures of the Iranians and the Indo-Aryans.

—The Ayar-Incas.

* * * * *

The poetry of Peru bears the imprint of the Ramayana and the Mahabharata on each page. Le Races Aryans de Peru.

* * * * *

As among the Aryans of India, the worship by the Incas of the omnipotent and invisible spirit, Viracocha, creator and preserver

*Prescott, p. 298.

of the world, was confined to the higher castes. The intimate family religion of the common people, as in China and India, was the worship of the ancestors of the family.

Seven years ago when I published this book I had stated that the customs, beliefs and religious ceremonials of the Inca rulers of South America gave me a definite impression of their being Hindus.

Ambassador Miles Poindexter of the United States who spent several years in Peru and made personal investigations from the descendants of the Inca rulers, has now proved beyond doubt that the founders of the Inca dynasty were four "Ayar" Brahmins :—

AYAR—MANCO TOPA
 AYAR—CHAKI TOPA
 AYAR—AUCCA TOPA
 AYAR—UYSSU TOPA

The Incas observed the Hindu caste system and performed the sacred thread ritual more or less exactly as we perform to-day in India. The language of Peru (quichua) has more than a thousand Sanskrit roots and I have brought with me a vocabulary called the Aryo-Quichua Vocabulary compiled by Lopez, author of "The Aryan Races of Peru". This Spanish author who spent his life in Peru writes that one finds the imprints of Ramayana and Mahabharata on every page of Peruvian poetry and Peruvian music is based on the Hindu music. The Peruvian National Museum at Lima has even to-day preserved all Hindu musical instruments.

Asia and America.—Mr. Miles Poindexter, formerly United States Ambassador to Peru has done signal service to the Sciences of Anthropology and Ethnology by publishing two brilliant volumes on the 'Ayar Incas' of Peru of which the second volume deals with their Asiatic Origins. It is, indeed, a fascinating subject. The author has endeavoured to show that the Ayars of Peru are the proto-Aryan emigrants from Asia to South America, as the word "Ayar" itself expresses the phonological connection with the word "Arya". The similarity does not stop with the casual resemblance of two isolated words. The arts and faiths, the rites and ceremonies, the customs and manners, and even the physical features and

languages of these two races separated by wide distances of space and time show marked traces of close affinity ; and hence the inevitable conclusion of a common origin. Of course, the author is aware of the existence of a School which holds that two distinct races in distant places may develop similar tendencies under similar environments. But evidences as to a common origin are too weighty to be discarded in favour of such a debatable hypothesis. There is the tradition among various Polynesian tribes such as the Maoris of the extensive voyages of their early ancestors, and there is the corroboration of the fact in the tradition of South American Indians such as the Incas and Mayas regarding the distant homelands from which they migrated. The Sciences of Anthropology and Ethnology augmented by philological evidences show that the Polynesians are Aryans. *Mr. Poindexter rightly observes that "America in race and culture was but an extension of Asia; and in pre-glacial times it was geographically so. Columbus was not mistaken when he called the people of the New World 'Indians.' They were of that and kindred mixed races and the unbroken line of blood and culture bound together the two shores of the Pacific Ocean."* Modern Hindus, who, for the most part, have become incorrigible stay-at-homes would be surprised to look back and behold the faint footprints of their prehistoric ancestors fading away in the sands of time. They were a race of giants fired with Wanderlust ; and their motto seems to have been in the words of the Aitereya Brahmana (" *Caraiveti Caraiveti Caraiveti tam Abravit*"—"Wander forth, Wander forth, Wander forth"). They might have migrated partly by land through the Bering Strait and the Aleutian Islands and partly by sea, their canoes carried to the Chilean coast by the South Pacific Current, known to navigators as the South Pacific drift or the New Zealand Current. "These early men," says Mr. Poindexter, "were among the greatest, perhaps very greatest navigators, considering their meagre equipment in the history of man's voyaging upon the sea." (p. 174-5.)

Asia to America.—But what are the most prominent and notable similarities in the arts and sciences, customs and beliefs of these peoples, apart from their ancient traditions of origin. Mr. Poindexter asserts "There is a striking similarity between the Quichuas and Ayamras of the Peruvian and Bolivian

Andes—in dress, colour, physique, and mode of life—and the people living in the high valley and river gorges of the huge mountain system along the border between Tibet, Nepal and the Chinese Provinces of Yunnan and Szechwan. Photographs of these people of the Asiatic Highlands, taken by recent travellers, might well pass for photographs of the mountaineers about Cuzco and La Paz," and he goes on to enumerate the various common features.

Tibet and Peru.—Indian Corn is the staple food of the Peruvians as well as of the Lutzú people in the remote gorges of the Selwin; and beer made from maize, the common drink. Even the reed flute these distant folk play is of the same type and shape. The Tibetans kept their records with knotted cords before the 7th Century A.D., in the same manner as the Incas of Peru. The history of sovereigns that had governed it, and the principal events that had taken place in the nation, was written in well-bound books of papyrus or parchment, covered with highly ornamented wooden boards. These books were exactly like the holy books now in use in Tibet. The latter are also written on parchment strips about eighteen inches long and four inches broad, bound with wooden boards, and wrapped up in curiously embroidered silk. Many of the roots of the Tibeto-Burman family have been recognized in the Quichua and Yungu languages of Peru. In Tibet as well as in Peru, Gold and Copper were mined from early times.

Puranic Beliefs in Peru.—An Idol from the north coast of Peru (p. 111) represents the Sun God seated upon, a turtle and a serpent; and it reminds one of the myth of the Sata-patha Brahmana where the primeval tortoise *Adi Kurma* is referred to as the source and support of all things, and the current puranic conception of the earth being supported by the Serpent *Ananta* who in turn is supported by the turtle or tortoise.

One of the most interesting facts that go to prove the Indian origin of these ancient South Americans is the appearance of the elephant in Mayan sculptures, for the elephant was otherwise unknown to America. Says Mr. Poindexter, "Among the ruins of the pre-historic Mayan City of Copan in Honduras, on a large monolith in one of the long abandoned courtyards appear carved in high-relief two elephant heads with

typical trappings of Indian elephants. Characteristic Hindu or Cambodian mahouts wearing typical Hindu or Indo-Chinese turbans are mounted upon them."

Another interesting feature suggestive of common origin is the occurrence of the "Makara" motif notably in Mayan art. This composite "wonder-beast" assumes manifold forms in graphic art. It is one of the most frequent decorative forms sculptured in Medieval Hindu temples. It was represented as a dragon, an elephant-fish, and a crocodile-snake, Smith, the learned author of "Elephants and Ethnologists", has traced the origin of this fabulous creature from its earliest form as the antelope-fish, which he regards as Babylonian. It may be noted in passing that the conception of makara, as the antelope-fish is even now prevalent in Indian lore, as in the Western concepts of Capricorn, with the head of a goat or deer and the body of a fish.

The division of the zone of the ecliptic into equal parts and the use of animal names for each was admittedly Asiatic in origin. Seven of the twenty days constituting the Aztec month bore names of the horary signs which were evidently introduced from Asia. Though the Aztec Calendar only dated from the 7th Century A.D., the Zodiacal tradition embedded in it might have been very ancient. In the place of the sixty year cycle of the East in general and of Hindus in particular, the Mexicans have a fifty-two year cycle. "The Mexicans shared", says Mr. Poindexter, "the tradition of the Hindus, and all peoples of Aryan origin, that the World had been several times destroyed and they looked for its destruction again at the end of a cycle". The tradition of the destruction of the world by flood at the end of an age or Yuga, as we call it, was known to the Mexicans, as well as to various other races of the earth. The resemblance of the Mexican doctrine to that of the Hindus is more striking as they alike speak of four ages or Yugas at the end of which there is destruction.

Goddess Maya from India.—And now the similarity of religious beliefs. Referring to the Goddess Maya from whom the Mexican race derives its name, Mr. Poindexter says, This same 'Mother of the Gods', was carried to America and appeared in the Maya theogony of Yucatan under the name

—Maya—in the same functions she performed in India". In Mexico, Maya was also called the "Mother of the Gods". She was characterised in Mexico, by the same emblem of the lotus as in India. This, indeed, is an irrefutable proof of the common origin of the faiths.

Incas had Sacred Thread.—There were many unmistakable resemblances in social customs and rites. The division of castes of the Incas was as precise as that which existed in Egypt or Hindustan, quotes Poindexter from Prescott's "Conquest of Peru." An elaborate ceremony of initiation called "Huaracu" analogous to the Upanayana of the Hindu was in vogue. The youths of the Ayar Inca nobility at about sixteen years of age were given a badge of manhood—the huaracu, after the performance of the sacrificial rite. "This Huaracu" was a cord "made of alce fibre and the sinews of sheep (Ilama), the alce fibre being like flax." We find even the counterpart of the "Mekhala" and the "Kaupina". "The insignia was conferred upon the youth upon his arrival at the age of puberty, and consisted of a cord of the thickness of a finger, which was fastened around the boy's waist and tied "back of his kidneys." In front a small triangular piece of a woollen cloth was sewed to the cord. Two points of the triangular cloth were extended lengthwise along the cord and sewed to it and the third point or corner of the cloth was passed between the thighs and fastened to the cord on the back. What an exact description of the wearing of a Kaupina ! The wearing of a huge golden ear plug (the same as the Indian Kundala) was considered the insignia of Aristocracy. The lobe of the ear was pierced and gradually enlarged to receive the huge plug whereby the Inca nobles were called orejones (Big Ears) by the Spaniards.

Sanskrit in Peru.—Mr. Poindexter has given a pretty long list of words of the Quichua Languages and their analogous forms in Sanskrit. In the field of linguistic research, the author has his own limitations, but it must be borne in mind that he attempts only to suggest that the parents of both these languages might have had a common origin. Particularly interesting is the word "kon," which designates one of the most ancient solar deities of the Peruvian Yungas. *The word is said to be of the same root and origin as the Japanese "kon" (Lord).*

It is a well known fact that "kon", or "ko" in Dravidian means at once lord, king, and God.

I reproduce here a few Sanskrit and Quichua words from the book Ayar-Incas. They are originally part of the Aryo-Quichua Vocabulary compiled by Spanish scholar Lopez in French. I have with me a Photostat copy of the original volume and have shown it to several Sanskrit scholars including Acharya Narendra Dev and Shri Sampurna Nand, Minister of Education, United Provinces.

QUICHUA

SANSKRIT¹

akapana (clouds colored by the sun)	aka (painting)
anak (cruel)	nac (to kill)
antes (the Andes)	anti (before, in front. English compounds, e.g. <i>antithesis</i> ; Greek <i>anti</i> ; Latin <i>ante</i> .)
challa (shuck, the covering of an ear of corn)	k'alla (outer covering)
chani (price)	jani (produce)
chinkat (jaguar)	sinha (lion)
chirau (resplendent)	sura (to shine)
chiru (side)	c'iru (shoulder)
chupe (soup)	supa (sauce. English <i>soup</i> .)
hina (also)	ena (also)
hina (employment)	ina (master)
huakra (horn)	vakra (curved)
huanaku (native wild sheep or camel of the Andes)	vanuku (an antelope. Note the Spanish <i>venado</i> , deer.)
huayakka (wallet)	vayakka (packet)
hukkau (a woman's sash)	uk (to adorn)
kakarpa (tent)	k'arpara (parasol)
kaukay (repose)	oka (repose)
killa (moon)	kil (white, shining)
kukulla (sucking babe)	k'ulla (little)
llakka (slender)	lagu (slender)
liapi (chant)	lap (to speak)
limpi (paint)	limpami (ointment)
ma ! (let us go)	mi (to go)
man-na (no)	ma, na (no)
mita (time)	mita (step, passage of time)

1 *Races Aryennes du Perou*, Vicente Fidel Lopez (Paris, 1871).

QUICHUA

SANSKRIT

mukkani (to emit a disagreeable odor)	muc (to emit)
muti (pounded corn)	mut (to pound)
mutka (plaster)	muta (to bind)
nakcha (to comb)	naka (to claw)
nana (sister)	nanda (sister)
pakini (to break)	pike' (to break)
paksha (the moon)	paksa (the full moon)
pakta (precaution)	pac (to take precaution)
parusara (the burnt part of roasted corn)	peru (fire)
pichani (to color)	sara (grain)
	pinj (to paint. Note resemblance to English word)
pikani (to gather, as flowers)	pic' (to break off English <i>pick</i> .)
pirhua (granary)	pura (granary)
pisi (small)	pis (to break in small pieces. English <i>piece</i> .)
pitita (bedroom)	pita (house, cottage)
pitiumi (to desire)	pid (to require. Spanish <i>pedir</i> ; English <i>bid</i> , <i>petition</i> .)
puchu (detail)	puc'ca (pronounced <i>pucha</i> the tail)
pupa (bird, lime, or glue)	pupa (honeycomb)
puti (leather trunk)	put (to enclose, to bind. English <i>put</i> .)
pututu (sea shell used as trumpet)	puta (shell)
rasnini (to tremble)	rd's' (to tremble. English <i>rustle</i> .)
rattani (to yoke, to attach)	rata (coupling together, sexual union)
reksini (known by sight)	raks' (to see)
roka (a bush used for fuel)	coka (a bush used for fuel)
ruhhu (decrepit)	ruj (to be broken)
rupani (to burn)	ru (fire)
sacha (tree)	sac'ca (pronounced <i>sacha</i> —tree)
sani (violet color)	sani (shining)
sapi (root)	cap'pa (pronounced <i>sapa</i> —foot, the "foot" of a tree)
sekkani (to transport)	sag (pronounced <i>sak</i> —to move)
simi (mouth)	simi (smile)

QUICHUA

SANSKRIT

simpa (cord)
 sipi (the dawn)
 sirini (to lie down)
 sokta (six)
 sonko (heart)
 soro (a spirituous liquor made
 of corn, stronger than chicha)
 sorochi (malady caused by de-
 oxidation of the blood at high
 altitudes in the Andes)
 sunu (vase)
 supullu (scalding)
 suti (tribal name)
 tambo (tavern)
 tankat (thorn)
 tapa (nest)
 tunkini (to hesitate)
 tupani (to scratch)
 tuta (the night)
 tatahua (four)
 tatatkkini (to stumble)
 uiksa (belly)
 uiru (stalk of corn)
 uispalla (twin sisters)

samb (to tie)
 cipi (ray of light)
 co (to be lying down)
 s'as (six. Spanish seis.)
 cink (to beat)
 sura (spirituous liquor)
 cira (vein artery)
 suna (pot for water)
 cop'a (scalding)
 suti (origin)
 tamb' (to travel)
 tank (thorn)
 tap (warmth. Spanish *tapa* and
 English *top*, cover.)
 tun (to be sinuous or curved)
 tup (to scratch)
 tutt (to cover, to hide)
 dva-dva (four)
 tank (to totter)
 vic (to enter, within)
 vira (stalk)
 dvis (twice)

Note the identity of the roots : English *twice*, Quichua *uis*, and Sanskrit *dvis*, Latin *bis*.

QUICHUA

SANSKRIT

uma (the head)
 una (a lamb)
 utka (quick)
 viskacha (hare of the Andes)
 yana (black)
 yatay (cocoanuts which grow in
 bunches)
 vtuchi (wild boar)
 fuvu (pot herbs)

uma (the intelligence)
 una (a small thing)
 utka (avid)
 viskand (there it runs)
 yana (black)
 j'ata (heap, pile)
 iti (evil, wild beast)
 yu (pottage)

VEDIC HYMNS

The hymns of the Inca rulers of Peru remind us of the simple Vedic prayers of our Aryan ancestors. I present four

selected prayers of the Incas which will bear my contention. Regular Havan Yagna ceremonies were performed by chanting these hymns.

These hymns were discovered by Sir Clements Markham in the National Library at Madrid. They had been written down by a native—Peruvian chief named Salakhsamayhua, Markham was a conscientious student of the Quichua language and devoted the greater part of his life to a scholarly study of the antiquities of Peru.

* * * * *

PRAYER TO THE CREATOR

O Creator ! (O conquering Vira-Cocha ! Even present Vira-Cocha !) Thou who art without equal unto the ends of the earth ! Thou who givest life and strength to mankind and vouchsafest that men shall live in health and peace and free from danger. Have us in thy keeping and receive this our offering, as it shall please thee, O Creator !

* * * * *

O Creator ! Lord of the ends of the earth !

O most merciful !

Thou who givest life to all things, and hast made men that they may live, and eat, and multiply. Multiply also the fruits of the earth, the papas and other food that thou hast made that men may not suffer from hunger and misery.

O preserve the fruits of the earth from frost, and keep us in peace and safety.

* * * * *

O Vira-Cocha ! Lord of the universe,

Whether thou art male,
Whether thou art female,
Lord of reproduction,
Whatsoever thou mayest be,
O Lord of divination,
Where art thou ?

Thou mayest be above,
Thou mayest be below,
Or perhaps around
Thy splendid throne sceptre.

O hear me !

From the sky above,
In which thou mayest
be,

From the sea beneath,
Creator of the World,
Makers of all men ;
Lord of all Lords,

My eyes fail me
For longing to see thee ;
For the soul desires to
know thee.

A ROYAL HYMN

Oh come then,
 Great as the heavens,
 Lord of all the earth,
 Great First Cause,
 Creator of men.
 Ten times I adore thee,
 Ever with my eye,
 Turned to the ground,
 Hidden by the eye-
 lashes
 Thee I am seeking.
 Oh look on me !
 Like as for the fountains,
 When gasping with thirst,
 I seek for thee.
 Encourage me,
 Help me !
 With all my voice
 I call on thee ;
 Thinking of thee,
 We will rejoice
 And be glad.
 This will we say

And no more.
 Might I behold thee,
 Might I understand thee.
 Oh look down upon me,
 For thou knowest me.
 The Sun—the moon—
 The day—the night—
 Spring—winter,
 Are not ordained in vain
 By thee, O Vira-Cocha !
 They all travel.
 To the assigned place ;
 They all arrive
 At their destined ends,
 Whithersoever than pleasest.
 Thy royal sceptre
 Thou holdest.
 O hear me !
 O choose me !
 Let it not be
 That I should tire
 That I should die.

BRAHMINS OF PERU

Mr. Poindexter affirms (P. 188—Footnote) "the Inca caste which ruled the Quichua and Aymara empire—the caste which descended from the common proto-Aryan ancestors of the kingly and brahman castes of Indo-Aryans—had retained and developed, along with a more material and more popular worship of the Sun, the supreme Brahman conception of an omnipotent and spiritual God (whom the Incas called Vira Cocha), the creator and ruler of the universe—a spiritual essence from which all things come, and to which in the end all things will return. The Amautas or learned men of the Incas were masters of much of the Indo-Aryan transcendental philosophy, though it was by no means so profoundly developed in Peru as in India."

This is, indeed, a most inspiring book which deserves to be read by every man of Culture, and particularly every educated Indian.

We too had a past, a great and glorious past, not only of metaphysical speculation and spiritual quest and enlightenment but of material progress, of explorations and discoveries, of conquests and colonisations. With Kalidasa one might exclaim :

The wheel has come full circle and shall we not hope a brighter period of great achievements is about to dawn before us ?

CHAPTER VII

INDRA AND GANESHA IN AMERICA

According to the official history of Mexico, published by the Foreign Office, Hindus were the first to reach the continent now called America and the Hindus imported their gods to that vast continent.

"Despite what agnostics and cynics may say, the races which had the most ritualistic religions the most extensive and complex mythologies and the deepest spiritual faiths, were the races which reached the highest development in arts, industries, organisation, science and civilisation."

—An American Historian.

Fear, hope and gratitude are the parents of gods, is an old saying. The ancient Hindus were the most God-fearing people and it is a universally admitted fact that no races in the history of the world possessed such a deep fervour for religion as the ancient Hindus. Originally (as is proved from the Vedas) the Hindus believed only in the Supreme Being, God, but in the Puranic age there cropped up numberless gods and demi-gods. According to a popular myth Hindus have three hundred million gods. Hindus have deities for nearly every act, deed, use, purpose, art, object, industry, and desire and there are temples, shrines, monuments, idols, offerings, sacrifices and ceremonials to each and for all.

The ancient Americans had equal fanatical fervour for religion and gods. The Astec and Maya in Mexico, the cradle of civilisation in America, received most of their gods from India as is evident from their temples and picture history (codexes).

History and mythology were transmitted by oral tradition and through the codexes. The codexes were written in a manner which does not correspond to what we regard as writing to-day, but were simply reminders of events which men of the times knew by heart.

To placate the deities and to win the favour of their gods, they devoted their greatest efforts and their highest art to religious matters. Their utmost skill, their finest workmanship, their best talents were devoted to the erection of temples, monuments, idols and objects of a religious character.

Indra, Popular God.—Though, the Sun, Shiva, Ganesha and several other Hindu gods were worshipped by the ancient Mexican and other American people, yet Indra (Tlaloc) was the most popular god all over the land and especially in Mexico.

"For an essentially agricultural people like the Mexicans, the rainy season and other atmospheric phenomena that influenced their crops, were of fundamental importance. It is not strange, therefore, that the cult of the gods of water and of vegetation filled a great deal of their religious life.

"Tlaloc, 'he who makes things grow,' god of rain and of lightning, is the most important deity representing this complex of rain and weather conditions.

"Although Tlaloc is, in general, a propitious god, he is master of flood, drought, hail, ice and lightning. Therefore, he is a god whose anger is much feared.

"There are numerous representations of Tlaloc in sculpture, paintings, and on earthenware bowls. It may be said that whenever there is an isolated hill in the centre of a valley, one is certain to find within it remains that show the god of rain was worshipped there.

"Tlaloc is one of the gods most easy to recognize. He has a characteristic mask that, from the front, looks as though the god were wearing spectacles and moustache. In one sculpture at the Berlin Museum of Ethnography, it can be seen that this

mask is really composed of two serpents, intertwined to form a circle around the eyes, and whose gullets meet upon the mouth of the god.

"The mask, as well as almost all the vestments of the god, is painted blue, the colour of water against the sky, and therefore supposed to represent the clouds. The face and body, as a rule, are painted black, because Tlaloc represents, principally, the storm clouds; on the other hand, the head-dress of heron feathers which he wears on the crown of his head is supposed to represent white clouds."*

Indra in America.—That this god Tlaloc is none else but the Aryan god Indra, is ably proved by British, Spanish, German and American research scholars. I reproduce below extracts from a studied article in the *Times of India* under the caption, '*Indian Deity Which Reached America.*' † The writer says: "It may seem a very far cry from India to Central America and Mexico, and many of our readers will probably be surprised to hear that the Indian rain-deity, Indra, spread there across the Pacific, and became, by an extraordinary confusion of ideas, and with the elephant-head of Ganesha tacked on to him the rain-god Chac of the ancient Maya and Tlaloc of the Aztecs! Further, in the course of ages, he has become synonymous with a world-wide form of the ancient dragon-myth, which finds its highest expression in the Far East in the Chinese symbol, and in the West, in the story of Saint George.

"In the earliest centuries of the Christian era, and probably some two or three hundred years earlier, the remnants of the Old World culture, dating from the dawn of real civilisation were at work in Mexico, Central America and Peru. The deity most often found on the Maya and Aztec monuments, and in their manuscripts, is the ancient Indra, who, for a reason not even yet quite clear, got confused in his transit with Ganesha, and acquired his elephant-head, and also acquired several distinctive attributes of the Dravidian Naga, or serpent-god. Dr. Rivers has studied in Melanesia this amazing mixture of cultures, in his illuminating *History of Melanesian Society*.

"In a remarkable Maya drawing, we actually find in a very simple and conventional form a version of the Indian story of

* Aztec Religion.

† The name of the writer is not mentioned.

Indra overcoming the demon Vritra, which in this case is shown as a variety of the American rattlesnake, a serpent coiled round to 'restrain' the rain from reaching the earth ; the god Chac vanquishes him ; and then in the later Astec drawings, we find that the deity Tlaloc is merely Chac transferred.

"Paradoxical as it may seem, confusions arise in the legend which are really illuminating, for the same analogies occur in Indian myth ; the snake and the dragon can either be the rain-god himself, or the enemies of the rain-god, either the dragon of evil who has to be slain, or the dragon-slayer ; and when it is borne in the mind that the Indian word *naga* can either mean a snake or an elephant, the confusions in the American deities can be understood. Such paradoxes are not surprising to the modern student of comparative anthropology, and many more queer could be cited.

"Many of the attributes of these American gods, as personifications of the life-giving power of water, are identical with those of the Babylonian deity of the primeval waters, Ea, and the Egyptian Osiris, god of death, resurrection, and fertility, and their reputations as warriors with their respective sons, Marduk and Horus.

"The composite animal of Ea-Marduk, in fact, is nothing more or less than the ancient Indian Makara, rather misnamed 'the Seagoat' who (or which) was intimately associated both with Varuna and Indra.

"This wonder-beast assumed a great variety of forms, ranging from dragon proper to crocodile and dolphin, and in various transmogrifications is found as far west as Scotland, and as far east as Indonesia. The Makara, in fact, was largely instrumental in determining the form of the elephant-headed rain-god of America ; and a Maya form of the flood-cum-creation story, as well as all the other available evidence, goes to show that the whole of the Maya mythology originated from India.

"Here we must take up the question of how the dragon and his myths evolved in the first instance. While it may be briefly stated as a fact based on minute research that the American and Indonesian dragon-rain-gods can be traced back to those of India, those of China and Japan to India and Babylonia, and those of Europe, through Greece, back to the

same sources, the matter goes much deeper than this. The dragon-myth contains complexities, some of which are not found even in Babylonia.

"In Egypt, we do not find the characteristic dragon-story as it exists elsewhere ; yet all its primeval ingredients are found there, in a less altered form than elsewhere, and without the Egyptian evidence, the evolution of the dragon would be unintelligible, or at least, would contain serious gaps.

"The germs of the great dragon Saga are preserved strongly in Egyptian literature, as in the Saga of the Winged Disk, the destruction of Mankind, and the Combat of Horus and Set ; in Babylonia, these ingredients were worked up into the familiar world-wide dragon story, and contacted thence with India.

"In earliest Egypt the god Osiris was identified with the waters of earth and sky, and thus with the sea itself ; he was shown as a dead *hind* ; in Babylonia, Ea, his counterpart, was shown as a fish, or a man wearing a fish-skin, or as the composite monster with a fishtail, which was the prototype of the Indian Makara.

"In attempting to understand the origin of the dragon-rain-god, it must be remembered that although Osiris and Ea were originally regarded as personifications of the life-giving power of water and bringers of fertility to the soil, as givers of life and indeed of immortality to all things living, they were also identified with the destructive forces of water, whereby men were drowned or their crops affected.

"Hence we see how the dragon could either be beneficent or malignant, corresponding to Osiris and Ea, or Mazda and Varuna. Their sons too, Horus and Marduk, by the same weird process of archaic rationalisation, bore confused reputations ; and the same chaos that prevails in the stories of the Indian Garuda is found in the falcon of Horus, who could on occasion represent cosmic confusion, and the anatomically weird Mesopotamian thunder-bird.

"Vedic India regarded the power that held up the clouds as evil ; and as an elaboration of the ancient Egyptian conception of the sky as a Divine Cow, the Great Mother Hathor, the clouds are regarded in the Vedas as a herd of cattle which the warrior-god Indra (who is thus the homologue of the Egyptian Horus) stole from the powers of evil and bestowed on mankind.

In other terms, like Horus, he broke up the clouds and brought rain."

No American Origin.—Some zealous 'Americanists' have recently started the theory that the Astec god Tlaloc and other gods and symbols had their natural origin in America, and that America did not import Hindu gods, but this theory has been exploded by the able research scholars quoted in this chapter. Mackenzie throws valuable light on the subject.* He writes :—

"The American thunder and rain god was evidently not of spontaneous generation. He presents several phases that are quite familiar to students of Old World mythologies. In the first place, he wields an axe or hammer, or throws the mythical thunderbolt—'the all-dreaded thunder-stone' of Shakespeare—like Zeus, Thor, Indra, &c., and in the second place he is a dragon-slayer. He is also a complex deity who now figures as a bird which preys on serpents, and anon as a bird-serpent or winged dragon—that is, the bird and serpent in one, like the Chinese and Japanese dragon. Sometimes, too, we find that the American serpent swallows the god and afterwards disgorges him, as happens in the Old World myths. Not less striking is the fact that Tlaloc, the Mexican thunder and rain god, is, like the god Indra and the Chinese azure or green dragon, associated with the East. If, one may comment here in passing, it is held that these complexes are 'natural', one wonders what some theorists are really prepared to regard as 'unnatural.'

"The idea that thunder is caused by a giant god who pounds the sky of the mountains with a hammer or bolt, or cleaves them with an axe (the Greek *astropeleki*), may not be a great effort of the human imagination, but it is something definite and concrete. It does not follow that it was first suggested by an early blacksmith or copper-smith, or even by a primitive flint chipper. The axe was in ancient Egypt a symbol of a deity who had no particular connection with thunder, while two arrows and a shield symbolized a goddess. It is possible that the axe, as a symbol of divinity, has a long history, and that, simple as such a symbol may now seem to be, it really represents a group of complex ideas. If, however, it is assumed that the axe is an axe and nothing more, and that axe-wielding god was suggested to different peoples widely separated by time

* *Myths of Pre-Columbian America*, pp. 234-35.

and space when they saw axe-wielding savages chopping wood or cutting up animals, is it conceivable that the different peoples should have 'quite naturally' connected or identified the axe god with a bird? Granting, however, that the bird connection was suggested because the thunder-cloud might have been thought of as a bird, is it probable that widely separated peoples should have unanimously assumed that the mythical bird was a destroyer of mythical serpents? Further, can we regard as convincing the theory that in the New World, as in the Old, the thunder-bird should have been confused with the serpent 'as a matter of course,' and, in addition, that the 'wonder beast' should have been given horns, and especially the horns of a stag, gazelle, or antelope? *The mythical serpent, it must be borne in mind, is in America as in India, a water confiner—a 'drought' demon, and the bird or the axe-wielding god, who slays it, does so to release the water and bring the season of drought to an end.* Is it 'natural' that such an idea should have cropped up spontaneously in Mexico, China, and India, seeing that no bird wages war on serpents in any of these countries, and that no serpent really confines water? The rattlesnake of America, which is the symbol of water, has in its natural state, no particular connection with water. If, as has been assumed, the rattlesnake suggested water 'by its sinuous movements,' it was not surely confined water, but rather flowing water that it suggested. The rattlesnake has not, of course, any particular connection with a deer. It is difficult to understand, therefore, why widely separated peoples should have connected in their religious symbolism the deer and the serpent, or have found it necessary to give horns to even a mythical water-confining reptile.*

"The conception of a horned serpent furnished with wings, or plumes, or ornamented with green feathers, which withholds or controls the water supply, and has to be slain by a bird, or by a big man wielding a thunder axe, is too complex a one to be dismissed as 'natural'. That the 'wonder beast' (dragon) should be found in America may not be 'surprising', seeing that American religious symbolism is on the whole of highly complex character; but it is, if not surprising, at any rate, from the historians' point of view, interesting and suggestive to discover

* Myths of Pre-Columbian America, pp. 235-36.

that the American complex bears so close a resemblance to the Asiatic. The Asiatic 'wonder beast' known as the dragon, was undoubtedly the product of 'culture-mixing'. That culture-mixing had in India not only a religious but a political significance.*

"Each part of the anatomy of the symbolic 'wonder beast' has a history in Asia. Is it possible or probable that the 'wonder beast' of America simply 'grew up' because, as it chanced, precisely the same historical happenings took place there as in Asia, and because precisely the same religious rivalries existing there produced precisely the same results in the social and religious life of the people? *In these days, when so much more is known than was the case a generation ago about the mythologies of great culture centres like India and China and much evidence has been accumulated to place beyond the shadow of doubt that 'culture-drifting was in ancient times a reality, the theory that the same particular set of complex beliefs had spontaneous origin in different parts of the world can no longer be maintained.'*

Indra and Naga.—"The Indian serpent deities called Nagas, who were rain gods, sometimes appeared in human form with snakes on their heads or round their necks. 'They are water spirits,' writes Kern,† 'represented as a rule in human shapes with a crown of serpents on their heads.' Tlaloc was sometimes depicted, as in a stone image preserved in the Royal Ethnological Museum, Berlin, with a face formed by the coils of two snakes, and sometimes with snakes forming eyebrows and nose and also the mouth from which four long teeth project downwards.‡ In a significant illustration in Codex Fejervary Mayer 4 Tlaloc stands on the back of a crocodile-like dragon§ in water. A streak of wriggling fire issuing from Tlaloc's mouth and grasped in his right hand, enters the jaws of the reptile. The Indian Nagas and Chinese dragons lived in pools and arose to cause thunder and lightning, and to assemble clouds and send rain. Offerings were made to Tlaloc not only on the mountains but also in the lake at Mexico, in which there

*Myths of Pre-Columbian America, pp. 236-37, 240-41.

†Histoire du Bouddhisme dans l'Inde, Vol. 1, p. 310.

‡Codex Vaticanus B, p. 106 et seq.

§The Japanese Wani.

is a whirlpool caused by an underground outlet. Artificial ponds were consecrated to the deity. In Codex Borgia he is shown facing a pool of water in which there is a fish rising towards a floating offering of firewood and rubber.* Fish, snails and frogs were connected with Tlaloc.†

"In his anthropomorphic form Tlaloc was the wielder of the thunderbolt, and resembled the Hindu Indra, who was likewise a god of the East. 'The Indra colour,' says De Visser, 'is nila, dark blue, or rather blue-black, the regular epitheton of the rain clouds.‡ Tlaloc was invariably depicted with a blue ring encircling the whole eye, and often with a blue ribbon round the mouth. In some of his forms he had a dragon-shaped axe and a serpentine thunderbolt. In Codex Borgia and Codex Vaticanus B appear interesting forms of Tlaloc in green and black. Above or before him is a burning house 'on which lies a flaming axe (symbol of lightning), and beside or below it a stream of water with snails or fishes'. Inside the house in Codex Vaticanus B is 'a tailed animal armed with the claws of beasts of prey'.§ This may refer to some obscure ceremony. Fire was used in Buddhist ceremonies to control dragons. De Visser writes in this connection :

'An exorcist of Nagas went with his pitcher full of water to the pond of such a being and by his magic formulae surrounded the Naga with fire. As the water of the pitcher was the only refuge the serpent could find, it changed into a very small animal and entered the pitcher.'||

"The Nagas, like the Chinese and Japanese dragons, were much afraid of fire. It may be that Tlaloc, as the American Indra, takes the place of the exorcist who compelled the Naga-dragon to ascend to the sky from his pitcher and send rain, or to prevent the Naga-dragon from sending too much rain. Seler sees in the burning house episode a reference to 'fiery rain' (tlequiauitl). Evil or sick Nagas and dragons sent 'calamity rain.' "

Mackenzie proceeds to say : "The Hindu Indra was assist-

*The fish of Mayauel drinks milk. Here rubber is a form of milk.

†Myths of Pre-Columbian America, pp. 241-242.

‡The Dragon in China and Japan, p. 31.

§Codex Vaticanus B, p. 151.

||The Dragon in China and Japan, p. 13.

ed by a group of subsidiary beings called the Maruts, who were sons of Rudra. These 'youths' had chariots drawn by spotted deer, and were armed with bows and arrows, spears and axes. They were 'cloud shakers', and were wont to cleave 'cloud rocks' so as to drench the earth with quickening showers. When following the storm god, Radha, (?) these assistants were called 'Rudras'. The 'hastening Maruts' accompanied Indra when he came to a place of sacrifice and accepted offerings.*

"Tlaloc wās, in like manner, assisted by the Tlaloque, who distributed rain from pitchers which he smote with serpentine rods, or carried symbols of thunder and lightning.†

"The god Chac of Yucatan, who links with Tlaloc and Indra, was likewise assisted by subsidiary beings known as the Chacs. According to Brinton, 'Chacs' signifies 'the red ones'; the Indian group were the 'red Rudras'. The assistants of Chac carried axes (thunder axes) like the Mexican Tlaloc and some, if not all, of the Tlaloque. They appear to have been forms of the Bacabs, the gods of the four quarters, like the Egyptian Horuses, or 'four sons of Horus.' Ptah, the Egyptian god of Memphis, who carried a hammer (a thunder hammer?), had eight dwarfish assistants closely resembling the Pataikoi, the dwarf gods adored by Phœnician mariners. The Maruts, the Rudras, the Tlaloque, the Chacs and the Bacabs appear to have been all water bringers, as were the Horuses and the Ptahs of Egypt. In the Mahabharata, the East is the quarter which was regarded as 'the foremost or first born,' and 'the source of all the prosperity of the gods, for it was there that Indra was first anointed as the king of the celestials.'‡ The four quarters were controlled by the king god of the East. This belief may be the germ of the conception of the four rain gods of the four quarters. There were four Tlalocs and four Chacs, as there were four Nagas as well as groups of Tlalocs, Chacs and Nagas, associated with the 'first born' king-god of the East."

Ganesha in America.—Mackenzie then goes on to prove the worship of Ganesha in America, and writes :§

*Indian Myth and Legend, pp. 5, 6, 25, 26, 58, 377.

†Myths of Pre-Columbian America, pp. 242-243.

‡Aswamedha Parva (Roy's translation, p. 106) and Udyoga Parva (Roy's translation, p. 323).

§Myths of Pre-Columbian America, pp. 243-245.

"In India, as has been shown, Indra's place was taken in Brahmanic times by his son, Ganesha, a young god with an elephant's head. The younger god was invested with the attributes of the elder. Indra, in the Vedic hymns, slays Vritra, the 'Drought demon'—a serpent-dragon which confines the waters. When the demon is slain the rains are released. The priest then sang:

I will extol the manly deeds of Indra :
 The first was when the thunder stone he wielded
 And smote the dragon ; he released the waters,
 He oped the channels of the breasted mountains.*

"In the Codex Cortes, the American elephant-headed god, who is decorated with the characteristic Cambodian ear ornament is shown with a thunderbolt in each hand standing beside a bearded rattlesnake, whose body forms an enclosure full of water. Another picture in Codex Troano shows the serpent-dragon after the enclosure formed by its body has been opened. On its head stand the elephant-headed god, Chac, pouring the rain from a jar, while a goddess, similarly employed, stands on the tail."†

Proof in Maya Codex.—"Elliot Smith draws attention to page 36 of the Dresden Codex of the Maya, in which the complex rain god and dragon myth appears to be represented in several of its phases. There are nine pictures in all. One depicts the American black vulture attacking a living snake with jaws agape and the body curved to form two enclosures. Here the vulture acts the part of the African secretary-bird, and also that of the mythical *garuda* bird of India which wages constant war on the Nagas (snakes). A second picture shows the elephant-headed, or 'long-nosed', god in human form carrying a lightning torch, while, in a third, he carries the 'thunder axe'. The god, in the fourth picture, stands on water, looking upward towards a rain cloud, and, in a fifth, he is crouched inside his house either resting or accumulating spiritual strength in contemplation. A sixth picture shows him coming from the east in a boat with a goddess, in ceremonial pose, seated in front of him. This may be the same goddess who,

*Rig Veda, 1, 32 ; Indian Myth and Legend, pp. 6-7.

†Myths of Pre-Columbian America, pp. 245-246.

in the seventh picture, sits in the rain with her hair in the form of a long-necked bird (a heron) which grasps a fish in its beak. The thunder god is in the eighth picture; the god is combined with the serpent as a long-nosed human-headed serpent which gives forth rain, the enclosures formed by the curving body having been opened.

"Now, the dog was in India associated with Indra. In times of drought the hill tribes still torture dogs so that the 'big dog' may hear and send rain. The Chinese 'celestial dog' is similarly a thunder and lightning deity, and there are many references to it in the Chinese books."

Hindu Imprints.—"The human-headed or elephant-headed snake is another form of the 'feathered serpent'—a combination of the thunder bird (Garuda) or thunder god (with long nose or elephant's trunk) with the Naga. This union took place in India. The northern Buddhists 'declared' both the Nagas and Garudas, mighty figures of the Hindu world of gods and demons, to be the obedient servants of Buddhas.—In the same way, northern Buddhism adopted the gods of the countries where it introduced itself and made them protectors of its doctrine instead of its antagonists.* In China the combined thunder god and water god is represented by the winged dragon, as it is in America by the feathered snake, the elephant-headed snake. In India the elephant was a 'Naga', as has been already shown.

"Every possible phase of the early history of the dragon story and all the ingredients which in the Old World went to the making of it, has," comments Elliot Smith, 'been preserved in American pictures and legends in bewildering variety of forms and with an amazing luxuriance of complicated symbolism and picturesque variety.† The rain god is sometimes the dragon-slayer, sometimes the dragon in 'Vehicle', like the *makara* of the Indian god Vishnu, and sometimes the god and the dragon are one. Among the Maya, the elephant and shark were forms of the *makara*, or sea-dragon, as in China and Polynesia.

"A famous statue of Tlaloc, preserved in the National Museum, Mexico, shows him as a human-shaped god in semi-recumbent attitude, as if he had been awakened and was about to rise. He grasps a water pot, and a little serpent lies beside

* De Visser, *The Dragon in China and Japan*, p. 7.

† *The Evolution of the Dragon*, pp. 87-88.

him. Apparently he is here a Naga in human form who stores and controls the supply of life-giving water.

"Like Indra, Tlaloc had his own particular paradise. It was called Tlalocan, and was the source of rivers that nourished the earth."*

Sculpture of Ganesha in America.—The Hindu god of luck, Ganesha, was worshipped all over the Pacific and in America, as is evident from a picture given in Hewitt's book. Hewitt writes :—

"This picture is taken from one of the sculptures in the great Mexican temple at Copan.† It, as shown in the photograph taken on the spot by Mr. Maudsley, a copy of which is here reproduced, depicts the god holding in his hand the smoking bowl of rice, not as the man Siddharta Gotama but as the elephant-headed cloud-god Ganesha, who, as we have seen, entered his mother's womb when the sun-physician was conceived ; and in this portrait his earliest form of divine existence as the cloud-bird is also portrayed in the bird's tail protruding from the back of his head. He is seated on the two united Swastikas, the female Swastika representing the sun going northward at the winter solstice, and the male swastika denoting the southern path of the sun after the summer solstice. These are combined to form a square, and within this the sun and rain-god is seated with his legs crossed in the form of a St. Andrew's Cross X—the sign of the solstitial sun. The seed vessel on the breast of the god is also most noteworthy. It answers to the embryo plant-god in the bas-relief of Isilikaia standing between the seed-bearing mother and her son, the god with the double axe, answering to the Etruscan god Sethlans (p. 385). The embryo seed-vessel of this illustration represents the young sun to be born from the womb of the elephant cloud-god Ganesha. And that he is the rain-god is proved by his trunk, whence he emits the water he has drawn into it to wash himself. In this illustration the water is spouting from the trunk on to three balls, the three apples of the year of life of the three seasons, thus fertilising them with the heaven-sent rain. *This god of the elephant's trunk is also frequently depicted in Mexican manu-*

*Myths of Pre-Columbian America, pp. 247-248, 252.

†Godman and Salvin, *Biologia Central Americana*, Maudsley, Archaeology. Copan, part I, plate 9.

scripts and in the temple ruins in Central America as the god with a proboscis-like horn, whence water is squirting, and his head is most frequently portrayed on the corners of temple walls, which are always built with reference to the cardinal points. He is the Maya god Muluc, ruling the ninth day of the month, and this name as well as the Tzental name Molo means what is heaped up or collected, the Quiche name Toh means a shower, and the Zapotec and Nahuatl names Niza and Atl mean water, so that he is clearly the god of the raining cloud. He is constantly associated with the god of the second day of the month called Ik in Maya, and this name as well as its equivalents given in other Mexican dialects denotes wind and the heaven-house from which the wind and plants are born.* This god is depicted 'with a long proboscis-like pendant nose and a tongue hanging out in front of his mouth.' And when he and the elephant-god Muluc appear together, the latter is generally depicted as a hand, the original symbol of the god of the five-days week, and the Indian name of the elephant's trunk called 'hasta,' the hand. Muluc is also associated with the Maya god Cheun, ruling the eleventh day, whose name is interpreted by Mr. Thomas to mean monkey in all the Mexican dialects he quotes. And this god is depicted as the central Pole Star, and his head is also the symbol for the North. In one of the Mexican manuscripts the signs of the cardinal points are depicted between thirteen repetitions of the sign of Chuen, the north god, and thirteen signs of the elephant-god Muluc, denoting the thirteen months of the Mexican sacred year, so that he clearly appears here as the god of the South, the anti-thesis of the ape-god of the North Pole, and consequently as the god of the southern abyss of waters in the house of the winds, which he rules with his hand.† The title Ahau, meaning Lord, in the Yucatan name of the elephant-god in the illustration here discussed, is the Maya name of the last or twentieth day of the Mexican month, and its symbols in the calendar show

* Thomas, *Day Symbols of the Maya Year, the Second Day, the Ninth Day* Smithsonian Bureau of Ethnology, vi. xvi. pp. 215, 221, 237, 239.

† Paul Schellas, *Representation of deities of the Maya Manuscripts*, God K, B?, C, Peabody Museum of American Archaeology, Harvard University, Vol. iv. note i, pp. 32-42, 16-21.

it to be the sun in the East (likin) or a god whose image is a Latin Cross with the symbol X denoting the solstitial sun* in the centre of the cross, so that this god, who is here depicted as the lord of the sun-year or the bowl, is the lord of the month of the year of the monkey-god ruling the North, and the elephant-god of the hand or trunk ruling the South, and this Symbol, the Mexican form of the Indian elephant-god Ganesha, must have been brought into this country, where no elephant has ever been seen, from India, where elephants are indigenous and sacred as symbols of the rain-god."†

CHAPTER VIII

HINDU LEGENDS IN AMERICA

The resemblances between Asiatic, European and American-Indian historical myths and rituals, which might be largely added to, prove most conclusively, as Prescott has already pointed out, that the American-Indians brought with them to America, national traditions and rites, which had first originated in Asia; that the great national emigration took place, after the establishment of maritime commerce in the Indian Ocean, while the Sia ritual proves that the immigrants from whom they traced their descent had, before their departure from Asia, celebrated a festival to the Rain-god, very similar in its details to the Soma sacrifice of India, that they worshipped the Mother corn-plant, and used the fertilising sacred pollen of the Hindu and Babylonian worshippers of the date-palm.

—Hewitt, *The Ruling Races of Prehistoric Times*.

The history of a nation is immortalised in her legends, which through centuries of turmoil and revolutions continue to live despite all geographical and political changes. If one wants to trace the affinity of cultures between any two countries, he must find traces in the legends of those nations. When we apply the same principle to the legends and myths of ancient America and India, our attempts at digging out cultural and racial affinity between India and America are richly rewarded. I can never forget the happy moment when on a tour of Mexico

*Thomas, *Day Symbols of the Maya Year*, The Twentieth Day, pp. 262—264, plate lxviii, figs., 3—12.

†Primitive Traditional History, pp. 661—63.

from the Atlantic coast to the Pacific, I suddenly came across a mask of Hanuman, a Hindu god, and my joy knew no bounds, when two days later, I witnessed Hindu dances and a drama staging a fight between the armies of Rama, a Hindu deity, and the demon king Ravana. I am not a religious man in the popular term and have often condemned religious fanatics, whose activities retard our political progress, yet I am very proud of being a Hindu—a son of Mother India, and it is the national pride in me which has goaded me to explore the imprints of Indian culture in America.

Learned scholars of Europe and America have devoted their lives in quest of the basic source of world culture, and their researches have led to the recognition of India as the fountain-head, as has been proved in Chapter III. The similarity of Hindu and American legends further strengthens my contention that America was known to the Hindus centuries before the birth of Jesus Christ. I will in this chapter attempt to present a few striking cases of parallelism between Hindu and American legends.

Mahabharata in America.—That the Hindu legends of the Mahabharata were popular in America is amply proved by Mackenzie.* He says :

“The American love goddess did not have her origin in America but was a Hindu Apsara (a voluptuous celestial nymph) mentioned in the Mahabharata. There are several legends in the Mahabharata of ascetics who engaged themselves in accumulating religious merit and spiritual power by practising austere penances. One ascetic, for instance, ‘had set his heart upon the destruction of the world’.† The famous Rishi Vishwamitra was originally a Kshatriya (military aristocrat), but determined to become a Brahman. ‘I see,’ he said, ‘that asceticism is true strength.’

“And saying this, the monarch, abandoning his large domains and real splendour and turning his back upon all pleasures, set his mind on asceticism. And crowned with success in asceticism and filling the three worlds with the heat of his ascetic penances, he afflicted all creatures and finally became

* Myths of Pre-Columbian America, p. 222.

† Adi Parva (Roy's translation, p. 512).

a Brahman. And the son of Kushika at last drank Soma with Indra himself (in the heavens).*

"The gods sometimes found it necessary to intervene and disturb the minds of the brooding ascetics, lest they should acquire too great power. They usually sent an Apsara to tempt a sage and thus reduce his stock of merit. The famous Drona (the 'Pot-born') owed his origin to a happening of this character. Sometimes, however, an ascetic successfully resisted the lures of the celestial nymph. One of these had 'desire and wrath' so much at his command that they washed his feet."†

American Legend.—"Boturini relates a story of the American love goddess and an American ascetic which might have been taken from an ancient Hindu religious book. The name of the ascetic is Yappan. Like a pious Hindu who resolves to turn his back on the world's pleasures, he leaves his wife and relatives to lead a chaste and religious life as a hermit in a desert place, so that he may win the regard of the gods. Bancroft's rendering of the narrative proceeds :

"In that desert was a great stone or rock, called Tehuehuetl, dedicated to penitential acts ; which rock Yappan ascended and took his abode upon like a western Simeon Stylites. The gods observed all this with attention, but doubtful of the firmness of purpose of the new recluse, they set a spy upon him in the person of an enemy of his, named Yaotl, (the world Yaotl signifies 'enemy') yet not even the sharpened eye of hate and envy could find any spot in the austere, continent life of the anchorite and the many women sent by the gods to tempt him to pleasure were repulsed and baffled. In heaven itself the chaste victories of the lonely saint were applauded, and it began to be thought that he was worthy to be transformed into some higher form of life. Then Tlazolteotl (goddess of love), feeling herself slighted and held for nought, rose up in her evil beauty, wrathful, contemptuous, and said : 'Think not, ye high and immortal gods, that this hero of yours has the force to preserve his resolution before me, or that he is worthy of any very sublime transportation ; I descend to earth, behold now how strong is the vow of your devotee, how un-

*Ibid., (Roy's translation, p. 504).

†Ibid, pp. 381, 382, 476, 500.

feigned his continence !' The goddess left her wonderful flower garden, and that day the lean, penance-withered man on the rock beheld the fairest of women. 'My brother, Yappan', she said, 'I, the goddess Tlazolteotl, amazed at thy constancy, and commiserating thy hardships, come to comfort thee ; what way shall I take or what path, that I may get up to speak with thee ?'

"Yappan was caught in her spell and, descending, helped the goddess to climb the rock. She tempted him and he fell. After the goddess left him he was slain by Yaotl, the enemy. The gods transformed the dead man into a scorpion, with the forearms fixed lifted up as when he deprecated the blow of his murderer and he crawled under the stone upon which he had his abode. Yaotl then went in search of Yappan's wife, who was named Tlahuitzin. Having found her he led her to the place of her husband's shame and slew her.

"The gods transformed the poor woman into that species of scorpion called the *alacran encendido*, and she crawled under the stone and found her husband. And so it came that the tradition says that all reddish-coloured scorpions are from Yappan, while both keep hidden under the stones and flee the light because of shame for their disgrace and punishment. Last of all, the wrath of the gods fell on Yaotl for his cruelty and presumption in exceeding their commands ; he was transformed into a sort of locust that the Mexicans called *ahuacacha pullin*.*

"It has been suggested that this story was invented in America to account for the habits of the scorpion (colotl). The scorpion was, like the rattlesnake, associated with deities such as the fire god, the god of flowers, and Tezcatlipoca, and according to Seler denoted mortification and the time of mortification (midnight). There were likewise four scorpions of the four cardinal points."†

Legend of Indra and his Wife.—'That the myth of Yappan was, however, imported and localized by beings connected with the scorpion is suggested' by a close parallel from the Mahabharata. The legend is related by Calya to Yudhishtira, the Pandava monarch and begins :

* Boturini, Idea, pp. 15, 63-66. Bancroft, The Native Races of the Pacific States, Vol. III, pp. 378-80.

† Codex Vaticanus B, pp. 155, 256, 327.

'Listen, O king, to me as I relate this ancient story of the events of former days,—how, O descendant of Bharata, misery befell Indra and his wife !' As Yappan and his wife became scorpions, Indra and his wife became insects or grubs. The story proceeds :

'Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. It is said that from antipathy to Indra he created a son having three heads, and that being of universal form possessed of great lustre he hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon and the fire, he read the Vedas with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points.

'And given to the practice of austerities, and mild, and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected,—How may he be made to addict himself to sensual enjoyment; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe !—And it was this that Indra pondered in his mind; and, O best of Bharata's race, endowed with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying,—Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyments to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with liveliness, do ye, good betide ye, tempt him and alleviate my dread. I feel restless in my heart. O lovely damsels. Avert, ye ladies, this awful peril that hangs over me !'

'The nymphs promised to allure the ascetic and bring him under their control. On reaching Indra's enemy, those lovely damsels tempted him with various gestures of love, displaying

their fine figures. The ascetic was able, however, to resist them, as Yappan resisted the women who visited him before the goddess of love herself paid him a visit. Although he looked at them, as it is told, yet he was not influenced by desire. The Apsaras returned to Indra and said, O Lord, that unapproachable being is incapable of being disturbed by us.'

"The story then proceeds to tell that Indra slew his enemy with his thunderbolt, and prevailed upon a carpenter to cut off the three heads. Having, however, slain a Brahman, he was 'over-powered by the sin of Brahmanicide'. He fled 'to the confines of the world' and hid himself. For a time he lay concealed in water as a writhing snake. Then he hid as a small creature inside a lotus. His wife set out in search of him, guided by the goddess of Divination. Assuming Indra's form, she crept into the stalk of a white lotus in the middle of a beautiful lake on an island :

"And penetrating into the lotus stalk, along with Cachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in minute form, Cachi also assumed a minute form, as did the goddess of Divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. Indra was subsequently purified of his sin and resumed his wonted form.*

"In this story, Indra is the enemy of the ascetic, and is punished for his sin of slaying him. Although the holy man resists temptation, there are other Hindu narratives of like character in which the Apsara succeeds, as does the goddess of love, in the American story. One of these refers to the ascetic, Bharadwaja, 'ceaselessly observing the most rigid vows.' On a day when he intended to celebrate the Agnihotra sacrifice, he was tempted by Gritachi, 'that Apsara endued with youth and beauty'. She had arrived to interfere with the sacrifice.

"With an expression of pride in her countenance, mixed with a voluptuous languor of attitude, the damsel rose from the water after her ablutions were over. And as she was gently treading on the bank, her attire was loose and disordered. Seeing her attire disordered, the sage was smitten with burning desire."

Close Parallelism—Not Accidental.—Mackenzie concludes :

*Udyoga Parva of the Mahabharata, (Roy's translation, pp. 18 et seq).

"The searchers for gold and gems, which contained 'life substance' and therefore spiritual power, passed beyond India and reached America. They imported, as it would appear, into the New World not only their own religious ideas connected with gold and gems, but also the myths framed in India to justify the elevation of the priests above the gods. The story of Yappan appears to be of Indian origin—an echo of the religious struggle which took place on that sub-continent in post-Vedic times, when the Aryan gods were represented as being afraid of the ascetics who set themselves to accumulate religious merit and spiritual power. *The story of the temptation and fall of Yappan is too like that of the temptation and fall of his Indian prototypes to be of spontaneous origin in the New World.*

"In one of the Hindu versions, the enemy of the ascetic is, as we have seen, the god Indra. That the Mexican Yappan's 'enemy' was likewise a god is suggested by his name Taotl, which was one of the names of Tezcatlipoca, 'the only deity,' says Bancroft, 'that can be fairly compared with the fitful Zeus of Homer—now moved with extreme passion, nor governed by a noble impulse, now swayed by brutal lust, now drawn on by a vein of humour'. Indra was the Hindu Zeus."

Nagas in India and America.—The Naga (serpent) has ruled and still rules over a greater part of the universe than any living or dead Emperor ever ruled. The entire continents of Asia and America bear the imprints of the worship of the serpent god (Naga). In India, Malaya, Indo-China, China, Japan, Mexico and several parts of America, I have seen temples where the serpent is the ruling deity. The Hindus still celebrate the great festival *Naga Panchami*, on the fifth day of the bright fortnight (the period of waxing moon) of the month of Shravan, in the rainy season (early in August). This has been declared to be a very holy day, when only one meal is taken at night.

The Nagas were not mere gods in the Hindu mythology. They had three forms, *viz.*, (1) fully human with snakes on their heads and emerging from their necks; (2) common serpents that guard treasures; and (3) with the upper half of the body of human shape and the lower part entirely snake-like.

There are Naga tribes living in different parts of India. It is proved from the history of migrations into America that

the Nagas of India also migrated to America and were responsible for introducing snake-worship in America. American and Indian mythology is full of stories of these gods. Let me begin with the story of a serpent-twined god of South America, who resembles the Hindu god Shiva in some respects.

*A Legend of South America.**—In Cristoval de Molina's account of the fables and rites of the Incas, a fable is related concerning the Inca Yupanqui, the Conqueror, who extended the domain of the Peruvian empire and instituted the worship of a creator who, unlike the sun, could rest and light up the world from one spot.

"They say that, before he succeeded (to rulership), he went one day to visit his father Viracocha Inca, who was at Sacsahuana, five leagues from Cuzco (Kush-ko). As he came up to a fountain called Susur-puquio, he saw a piece of crystal fall into it, within which he beheld the figure of an Indian in the following shape :

"Out of the back of his head there issued three very brilliant rays like those of the sun. Serpents† were twined around his arms, and on his head there was the *llautu* or royal fringe worn across the forehead of the Inca. His ears were bored and he wore the same earpieces as the Inca, besides being dressed like him. The head of a lion came out from between his legs and on his shoulders there was another lion whose legs appeared to join over the shoulders of the man. A sort of serpent also twined over the shoulders.

"On seeing the figure the Inca Yupanqui fled, but the figure of the apparition called him by his name from within the fountain saying, 'Come hither, my son, and fear not, for I am the Sun, thy father. Thou shalt conquer many nations : therefore be careful to pay great reverence to me and remember me in thy sacrifices.' The apparition then vanished, while the piece of crystal remained. The Inca took care of it and they say that he afterwards saw everything he wanted in it. As

* Narratives of the Rites and Laws of the Incas, translated by Clements B. Markham, C.B., F.R.S., ed : Hakluyt Society, pp. 10—13.

† The Hindu God Shiva is always presented with serpents twined round his head and neck and his eyes always shoot brilliant rays.

soon as he was Lord he ordered a statue of the Sun to be made as nearly as possible resembling the figure he had seen in the crystal. He gave orders to the heads of the provinces in all the lands he had conquered, that they should make grand temples, richly endowed, and he commanded all his subjects to adore and reverence the new Deity, as they had heretofore worshipped the Creator. . . . It is related that all his conquests were made in the name of the Sun, his Father, and of the Creator. This Inca also commanded all the nations he conquered to hold their *huacas* in great veneration. . . ."

It is a startling but undeniable fact that one of the beautiful bas-reliefs found at Santa Lucia Cozumalhuapa near the western coast of Guatemala, about 1,200 miles to the north of the latitudes of Cuzco, answers in a most striking manner to the description given of Inca Yupanqui's vision.

The Cobra Dance.—Here is a unique story of an Indian (Burma is still Indian in culture and religion) custom of 'Kissing the Cobra' dance observed both in Mexico and Burma. A Spanish historian writing of the Mexican custom said :—

"An image of Tlaloc (American god Indra) was set up, and the worshippers performed a ceremonial dance clad in various animal costumes. An interesting feature of the ceremony was a snake dance. In front of this image was a tank of water containing snakes. A number of men called Mazateca tried to seize one of these animals in his mouth without using his hands, and having succeeded continued to dance with it in his teeth."

Ceremony Lives in India.—Mr. P. M. Lewis Clayton, an eye witness, has described the observance of 'Kissing the Cobra' dance in Upper Burma. He writes* :—

"Mount Popa is in Upper Burma. Ages ago when men were gods and dragons walked the earth, a beautiful hama-dryad dwelt there. She was half-snake, half-woman ; many were her children. Of these perhaps the greatest were the Twins, whose statues of gold are worshipped to-day at the pagoda at Taung-byon and who are numbered among the thirty-seven Great Nats of that country. But now little remains of that ancient Arcadia save a mountain and a myth—yes, and one thing more, the ceremony of kissing the cobra. When a certain sub-divisional

* The Statesman—Sunday Section, 1939.

officer told me of it I was sceptical, for the east had disappointed me many times before. But one Sunday afternoon a procession trailed up from the village with gongs and cymbals, a dancing girl and a basket. A carpet was requisitioned from the bungalow and spread out upon the lawn. On one side of it chairs were placed for us, on the other, sat the musicians, the basket being placed between. We seated ourselves. Bang ! went the drum ; crash ! went the cymbals ; and the flute wailed thinly. On to the carpet floated the dancer, dressed in the costume of the old Burmese Court. First she turned to Mount Popa and bowed low to the ground, then to us and smiled. The cymbals clashed loudly as she swung into her dance with delicate, bird-like steps and dainty fluttering. She seemed hardly to move, yet moved ; was there in the sunlight at the mountain's foot and seemed the spirit of the hill.

"Slowly she turned to the east and to the north, postured and curtsied ; the music beat faster and she danced more swiftly—swifter and swifter till her head was a spinning sunbeam and her body a gleam of scarlet silk and white. The lid was thrown off the basket and up reared a cobra with forked tongue and sombre hood ; a shadow seemed to fall across the day. Gently swaying, he kept time to the music and with cold, baleful eyes watched the dancer.

"Closer and ever closer she came to him, withdrew, advanced. The music throbbed louder, faster and the single flute wailed in an agony of expectation. The dancer ceased her gyrations, and with body stooped, head forward and arms stretched back and out like wings, on she came, nearer, nearer, nearer till her lips could touch the snake. Steadily, calmly she opened wide her mouth and engulfed the serpent's head. The music which had died away burst triumphantly forth again and she leaped back. Then, as we sighed deeply and the blood tingled through our bruised lips, the red sun lighted the mountain and the last echoes of music died away on Popa."

Snake and Eagle Legend.—As in India, the snake and eagle legend is also very popular in America, and especially in Mexico, whose capital owes its foundation to that legend and it is quite fitting that the national emblem of Mexico should be an eagle holding a serpent. It is quite interesting to note that like many other legends, the eagle-serpent myth reached the New

World from India. The Aztecs had been wandering for many years and had reached the south-western border of a great lake in A.D. 1325 :

"They there beheld, perched on the stem of a prickly pear, which shot out from the crevice of a rock that was washed by the waves, a royal eagle of extraordinary size and beauty, with a serpent in his talons, and his broad wings opened to the rising sun. They hailed the auspicious omen announced by the oracle, as indicating the site of their future city, and laid its foundations by sinking piles into the shallows ; for the low marshes were half-buried under water. . . . The place was called Tenochtitlan,* in token of its miraculous origin, though only known to Europeans by its other name of Mexico. . . . The legend of its foundation is still further commemorated by the advice of the eagle and the cactus which forms the arms of the modern Mexican republic."†

Origin in Hindu Mythology.—In Indian mythology the serpent-slaying bird is the Garuda. This bird is the vehicle of the god Vishnu. The Garuda became the enemy of the snakes (nagas) because his mother, Vinata, had been captured and enslaved by Kadru, the mother of Nagas. Having enabled Indra to rob from the snakes the nectar of immortality, he is offered a boon, and he promptly asks Vishnu that the snakes should become his food. Thereafter Garuda swooped down and began to devour the snakes. Vasuki, King of the Nagas, ultimately agreed to send daily to Garuda one snake to eat. Garuda consented, and began to eat every day one snake sent by him. (Vasuki).‡

Mackenzie comparing the Hindu and Mexican legends asserts :—

"The Mexican eagle with the snake caught in beak and talons is therefore like the Garuda-eagle of India which similarly preys on snakes. Both are mythical bird-gods. Both have their history as mythological beings rooted in remote times in a distant area of origin."

* The name signifies "tunal (a cactus) on a stone."

† Prescott (quoting authorities), History of the Conquests of Mexico, Vol. 1., Chapter I.

‡ Quoted in, The Dragon in China and Japan, p. 19.

*Jara Sandha in America.**—Hewitt has traced Jara Sandha, the Hindu King in America. He writes : "There is no doubt whatsoever that the birth legend of American Indian Sia Poshai-yanne exactly corresponds with the birth legend of Jara Sandha. In the Sia story, Poshai-yanne was born of a virgin-mother, made pregnant by eating two pinon nuts. *This story is almost exactly the same as the Hindu legend in the Mahabharata, telling how Jara Sandha, the first king of the United Kushikas and Maghadas, was born as the child of the two queens of the Maghada King, son of the mother, Maga, each of whom, when made pregnant by eating a mango-stone given them by the Moon-god (Chandra), bore half a child, the parts being miraculously united by an old woman called Jara; one of the Rakshasas.*"†

Origin of the Astecs—Astec and Astika.—The Astecs, the last rulers of Mexico, who were worshippers of the Naga (Snake god) possibly derived their name from Astika Rishi (sage), who saved the Nagas (snakes) from complete destruction. The following legend gives the story in brief :—

"Once while out hunting, King Parakshit, the first King of the Kali era, offended a sage by throwing a dead snake round his neck to attract his attention while he was in deep meditation. The sage cursed the King, who died of snake bite. His successor, King Janamejaya, to avenge his father's death determined to exterminate all snakes. A huge sacrificial fire was lit and the chanting of Mantras attracted millions of snakes which threw themselves into flames and so perished. So powerful were the Mantras that even Vasuki, the huge snake upon whose head the world rests, became alarmed. Vasuki went to the offended sage, Astik, and begged him to intercede the King. This Astik did and was so successful that royal orders were given for the sacrifice to be stopped."

Thus the great sage became the saviour and benefactor of the Nagas. It is quite possible that the Nagas commemorated the name of the sage by being known as Astik (Astec, Aztec). The subject however requires further research.

* The Ruling Races of Prehistoric Times, pp. 275—77.

† The Ruling Races of Prehistoric Times.

Birth of Astika Rishi.—The following legend about the birth of Astika Rishi will be read with interest.

It was under the auspices of their King Vasuki that the Nagas assembled in order to devise means whereby they might escape the cruel fate awaiting them at the Serpent sacrifice of King Janamejaya. Vasuki, opening the proceedings, declared : "For every action there exists a 'counter-check' (pratighata), but for those who are cursed by their mother no deliverance can be found anywhere." Yet they must endeavour to prevent the sacrifice from being performed. The counsels put forward by the assembled Nagas were manifold. Some of them proposed that they might change themselves into Brahmins and beg the king not to allow the sacrifice to take place. Others, proud of their learning, gave advice that, after having assumed the shape of the King's ministers, they might convince him that the intended oblation was fraught with great evil both here and hereafter.

The following expedient also was propounded : "Let one serpent be deputed to bite the high-priest (upadhyaya) versed in the ritual of the Serpent sacrifice ; for without him the holocaust could not be accomplished. Would it not even be advisable to kill in a similar manner all the priests who know the ritual ?" These suggestions, however, were discarded by the righteous and compassionate among the Nagas who pointed out that the murder of Brahmins was a course in no case commendable. Then it was proposed that, when the sacrificial fire had been kindled, they might become thunder-clouds and quench the fire by showers of rain. It would also be possible at night to steal the ladles and other sacrificial implements and thus cause an obstacle. Or, peradventure, they could defile the prepared viands. A more violent measure it would be to appear at the sacrifice in hundreds and thousands and bite all the present. Another expedient would be to carry off King Janamejaya, while bathing or kill him by means of a poisonous bite. Were he dead, the root of all evil would be cut off. The last proposed scheme was considered by the Nagas to be final, but it did not meet with the approval of Vasuki, who said it would be better to propitiate their father Kasyapa.

At last the Naga Elapatra declared that it was useless to oppose the will of the gods. It had, however, been ordained

that there would be an escape from the danger threatening the snakes. Brahma himself had assured the gods that only the wicked among the Nagas were to perish ; the righteous among them would be saved through the intervention of Astika, the son of the sage Jaratkaru by a Naga-maiden.

This joyful news greatly comforted the assembled Nagas, and Vasuki ordered his attendants carefully to watch the sage Jaratkaru so that the serpent-king might offer him his sister in marriage as soon as the time had come.

Jaratkaru had adopted the ascetic life, and he wandered over the whole earth, visiting holy places and passing his days in abstinence and chastity, so that he might gain supreme bliss in the world to come.

But one day he beheld some Pitaras or ancestral spirits hanging, head downwards, above a precipice and clinging to a clump of grass, of which only one half still remained. And this half was being gnawed by a rat. When the hermit, moved by compassion at their deplorable plight, questioned these dismal ghosts as to whether he could save them from their imminent fall by offering a portion and even the whole of his Tapas or ascetic merit, he found to his dismay that they were the spirits of his own ancestors. As he, their only descendant, had adopted the ascetic's life and had chosen to die without offspring, they were threatened with being plunged into Hell, as soon as the oblations due to the Manes should cease. The rat whom he saw gnawing at the bundle of grass, their only support, was all-devouring time who was about to destroy him too—the last half on which their deliverance depended. No person, not even the whole of his Tapas, could save them. He must take a wife and beg at offspring. This was the only means by which their future bliss could be secured.

Jaratkaru consented to their wish. He was willing to take a wife, but he made the condition that the maiden whom he was to marry should bear the same name as he and should be bestowed on him, as an alms. Besides, he did not wish to support her. When, after long wanderings, he failed to find a bride on account of his advanced age, in despair, he betook himself to the wilderness and called out to all beings moving and unmoving and invisible, to grant him a maiden whom he could marry on the three conditions stated. The watchful Nagas

heard this lamentation, and reported to their sovereign Vasuki what they had heard. At once the King of snakes took his sister, beautifully adorned, and offered her to the old hermit as an alms. On learning that she, too bore the name of Jaratkaru, and receiving the assurance that after their marriage, they were to be supported by her brother, the sage consented. They entered a room which the serpent king had prepared for them in his palace. After they had been duly wedded, Jaratkaru warned his wife that, in case she were to give him any cause of displeasure, he would leave her immediately.

The young Naga-bride, indeed, did all she could to please her irritable old husband. But one evening, while he was sleeping with his head in her lap and the solemn time for the twilight had come, she knew not what to do. If she roused him from sleep, his anger was sure to be kindled. If she allowed him to sleep on, the time for the twilight devotion would pass. At last she decided to awaken him, but what she had dreaded happened. So greatly incensed was the old hermit that he at once resolved to abandon his newly wedded wife, and to resume the ascetic life. Great was the dismay of the Naga-bride, especially because she had not yet brought forth any son who was to save the serpent-tribe from destruction. What would her brother say, seeing that her husband had left her before this aim of their union had been fulfilled?

On this point, however, Jaratkaru re-assured her : "There is (asti)," he declared, "O fair one, in thy womb a son, resembling the Fire-god, who will be a sage great in righteousness and will master all Vedic love." Having said this, Jaratkaru went away and again practised severe austerities as before. When the time had come, his Naga spouse gave birth to a son, resembling a child of the gods, who was to remove the fear of both his father and mother. On account of the parting word of his father, "There is (asti)," he became known by the name of Astika.*

I may add that the word Astik in Sanskrit also means believer in God. Whether the Astec rulers were named after the sage Astika or after the word Astik (one who believes in the existence of God), is a question I can leave for further research by philologists and scholars.

*Indian Serpent-Lore, pp. 58—60.

CHAPTER IX

THE GLORIOUS MAYAS

"The Mayas were the most advanced people of ancient America"
—Frans Blom.

"He who raped a virgin or took a woman by force was put to death and the same lot befell him who attacked a married woman, or who broke up a home. It is said that one of the rulers of Mayapan had his brother put to death in the most brutal way because he had raped a virgin"—Father Landa.

The fall of the Maya Empire which took place between 580 and 630 A.D. resulting in the emigration of the last survivors of this population constituted until quite recently one of the enigmas of history. The American geologist, Wythe Cooke, after a prolonged study of the country, thought that the mysterious disappearance of the civilization of the Mayas could be attributed to great epidemics of malaria.

All that we know of Maya customs, beliefs, religion and philosophy has been conveyed to us by the Spanish missionary, Landa, who lived in the land of the Mayas at the time of the invasion and played his full share in burning Maya literature, destroying Maya religious customs and converting the people to Christianity. Most of the later writers on the Mayas depend on his information and interpret it in their own way. I rely on the story of the Mayas by Frans Blom, who bases it on the graphic account of the Maya life in the 16th century. The Mayas always built their cities and towns around temples. The palace of the ruler or the chief of the province, the houses of traders and the nobility were built around the temple (as is even now the case in India). These people had fine buildings of stone and mortar. Around them were built thousands of houses of farmers, soldiers and artisans. These were mostly thatched houses, but very clean and well white-washed.

Daily Life.—The Mayas did not roam in the forests like the English and the Gauls in Europe, but they had a settled and civilised life like the Hindus. Their present day life is

much the same as it was centuries ago. Both men and women were early risers (and still are). The women's first task (like our village women of two decades ago) is to attend to the grinding of maize into a fine dough of which they make fresh round cakes like our Hindu bread, exactly in the same manner and same size. They call it tortilla. Their main diet is tortilla and beans, with plenty of chillies and herbs. They have plenty of vegetables, practically all Indian vegetables. They also eat fowl, eggs and meat, but only few can afford meat. The peasants, while leaving for the field, carry a ball of maize dough, which dissolved in water makes a drink, called Posole; this is their noon meal, like our *sattu* of Barley.

Taste for Beauty.—The Maya women are generally beautiful and they have fine aesthetic tastes. They are lovers of beauty and want to look beautiful. Their dresses are generally hand woven and beautifully embroidered. Their dresses are always colourful, blue, red and yellow being the favourite colours.

They have long shiny black hair, which they sometimes arrange in two beautiful braids hanging in front and sometimes twist around their heads. Like our womenfolk in many provinces and especially like those in Kullu valley, the Maya women adorn themselves with beautiful flower ribbons. They have a wonderful carriage and the way they carry big water jars on their heads, is characteristically Hindu.

Hindu Features.—Their skin is of a delicate brown colour and the few Mayas I met during my short stay in Mexico, looked more like Hindus than any other race. Among them I met a former judge of the Federal Court of the Republic of Mexico, who evinced much interest in India and was proud to say that his people, though now in their decline, were yet very proud of their origins, their high culture and the glories of their ancestors, the Hindus.

Hindu Dress.—The Maya women's dress is similar to the dress of our women. They dress in a hand-woven cotton skirt, like the ones mostly used in the villages of Central and Southern Punjab, United Provinces and Rajputana. The upper part of their bodies they cover with a light cotton blouse, often embroidered with gaily coloured designs around the arm and neck

openings. It is similar to the blouses we give in dozens in dowry in Punjab villages and are also used in Marwar and Gujerat.

The men's dress to-day bears traces of European influence, but in the past they used to be dressed in loin cloth. According to Landa it was "a piece of cloth one hand wide, which served them as trousers and they wound it several times around their waists so that one end hung down in front and the other behind (Life our *langot*) and the ends of this cloth were richly embroidered by the women with threads in colours and with feathers. They also wore cloaks, large and square, and tied them on their shoulders (Life our Hindu Kurta which is buttoned on the shoulders). On their feet they wore sandals made out of rope or dried deerskin and this was all they wore."

Mexican sandals, it may be noted, are exactly similar to our centuries-old sandals made in Peshawar and several other parts of India. I had some Peshawar sandals with me and Mexican people were surprised to find that they were so similar to theirs, but they were always polite to add—"But Hindu sandals are superior to ours. Look you have gold work even on your footwear ! How rich must the Hindus be !"

Hardworking Women.—The Maya women are quite hard-working ; while men go to the fields or mines, the women take care of the children, weave, make household goods of clay, embroider clothes or do other household work.

In ancient times most of the industries were in the hands of specialists and different villages were reputed for different articles and the professions were handed down by father to son for generations.

More Hindu Customs.—The Mayas are a very clean race and they bathe and wash quite often, like the Hindus.

The men always eat in the company of males only and are served by women ; such was the custom in the past and such it is to-day.

Among the highland tribes, the young women serve the meals. They serve a bowl of lukewarm water to each guest to rinse his mouth with and another bowl of water to wash hands before touching the food. (This is a Hindu custom).

Panchayati Co-operation.—The Mayas preserve the ancient Panchayati co-operation system of the Hindus even to-day.

Field and harvest work is done in teams, peasants helping each other in each other's fields.

Maya Prayers.—No task can commence without a prayer. The Mayas, as well as other tribes of America, are rich in prayers meant for different gods at different times.

J. Eric Thompson translated some of these prayers with the help of Maya friends and I quote two samples :

"Here before you I stand . . . Three times I stand before you to worship you. Behold, my Lord, how I stand in your presence now to venerate. I stand in the presence of your holy name, lord God and in the presence, too, of the lords of the forests, who are mighty men. Forgive me my sins because I am here to worship these gods. 'That you may not forget me without cause, I offer these five gourds of *posole* in order that the mighty men, the lords of the forest, who live on the mountain tops and who are the true lords, and are those who pass before to clear the roads, in order that they be pleased I repeat my drink.

"Behold my lord, my good intentions in the presence of the gods. I am preparing the drink offering for my field. Forgive me. O great masters. Accept then but one cool drink of *posole* (similar to Hindu drink of barley flour called *Saltu*) that the anger that lies in your hearts toward me may be cooled."

Prayer to Mother Earth.—"O Goddess, my mother, be patient with me, for I am about to do as my fathers have ever done. Now I make my offering (of Copal incense) to you that you may know that I am about to trouble your soul, but suffer it. I pray. I am about to dirty you, to destroy your beauty. I am going to work that I may obtain food. I pray you suffer no animal to attack me nor snakes to bite me. Permit not the scorpions or wasps to sting me. Bid the trees that they do not fall upon me, and suffer not the axe or knife to cut me, for with all my heart I am about to work you." (Prayer offered before ploughing).

How beautifully innocent and childlike prayers they are !

Love for Progeny.—Both among the Mayas and the Aztecs the love for progeny was exactly Hindu-like. The birth of a child was regarded as a great gift from the gods. It was re-

garded as most shameful for woman to be barren. Father Ximenez writes that the women of Quiche people (a Maya tribe) went to the springs with their prayers for a son. At the time of childbirth a medicine woman was sent for and she used to place under the mother's bed an idol of the goddess Ixchel, which they said was the goddess of childbirth. The notorious missionary, Landa, who destroyed all written records and literature of the Mayas and destroyed hundreds of temples, describes this goddess as a 'devil' forgetting that his acts were nothing but devilish.

Flattening the Head.—Among the Mayas it was customary to flatten the heads of the children by placing them in boards and bandage, so that their heads would have odd shapes when they grew up. The Mayas painted their bodies red (sacred Hindu colour) and wore large ear and nose ornaments. They filed their incisor teeth, and sometimes they had them inlaid with small disks of jade or pyrites.

Landa says, "when a child was born, they immediately bathed it and when they had furnished torturing (?) it by flattening its forehead and head, they brought it to the priest, so that he could tell them what future it would have and give it a name to carry during childhood, because they had the custom to re-name it in a different way before it was baptised."

This means that they were re-named after some years, just as we Hindus re-name the children after the sacred thread ceremony. [This ceremony entitles children to be classed as "Twice born" (Dwijā people)].

Landa adds, "The sciences which they taught were the count of the days, months and years, the feast days and the ceremonies, the administration of their sacraments, the science of evil days and times, astrology, and the remedies for evil things, their ancient history and to read and write."

An Interesting Custom.—The Mayas had a rather interesting custom, which would be good to introduce in India in these days of economic hardship to newly married young men. The young man after his marriage stayed with his father-in-law and served him for one year, when in the meanwhile he became the father of a child. Then he was given a plot of land, considered large enough to feed a family, and was allowed to build his own home and move into it.

Great Moralists.—The Mayas were a highly moral people. They practised monogamy as a rule; few chiefs and nobles infringed this rule and married more than one wife. Moral crimes were punished very severely according to Landa.

"He who raped a virgin or took a woman by force was put to death and the same lot befell him who attacked a married woman, or a girl while she was still under her father's care, or who broke up a home. It is said that one of the rulers of Mayapan had his brother put to death in the most brutal way because he had raped a virgin."

Doesn't it sound like following Manu's Code of Laws?

What a highly civilised and just people they must be, whose ruler executed his own brother for a crime which is being repeated thousand times a day in, for instance, London alone, which boasts of being the metropolis of English civilisation.

The Mayas, according to Landa, had a great fear of death, and when death did come, "they cried silently during the day and at night with loud and wailing cries, which were pitiful to hear. For many days they went most marvellously sad, and observed fast for the dead one, especially the husband for his wife."

Rations for Next World.—Like the Hindus, the Mayas gave the dead some rations for the next world. "When dead they shrouded the corpse and filled its mouth with ground maize, together with their native money, so that, in the next life he would not lack food."

Cremation of Bodies.—Landa says, "Rulers and people of great importance were generally cremated (the Hindu ceremony) and they placed their ashes in urns, and built a temple (Hindu Samadhi) over them, as we found that they had done at Ixmal. Now in our days we have found they gathered the ashes in the hollow statues of clay when the dead were great rulers." Landa adds that the bodies of ordinary people were buried and cremation was reserved for the high class only. (In Malabar in India this is still the custom).

But Frans Blom has discovered the ashes of thousands of people in one buried city alone, which shows that most

of the dead must have been cremated ; it is possible the custom of burial cropped up at a later stage.

Cremation—an Old Custom.—That cremation was the original and old Maya custom is proved by the following facts :—

Frans Blom who was in charge of the John Geddings Gray Memorial Expedition conducted by the Tulane University in 1928, found fragments of cremated human bones in pottery urns and pieces of white cotton cloth, clean and strong—the only well preserved cloth ever found in the Maya area upto the present date.

In the cavity were set hundreds of years ago, before the conquest, great clay urns containing the cremated bones of mankind. The urns were closed with lids of clay, and sealed with resin and gums.

The explorer found cremated remains of hundreds of people in different places within an area of fifty miles. He also discovered thousands of broken pieces of pottery along with the human ashes in urns or in the graves.

He accounts for the broken pottery pieces in the following manner :—

“Among many peoples, in the most separated parts of the world, there was the belief that any object made by the industry of man contains life as it is manufactured by a living being. When man dies, it is obvious that a living thing cannot follow him into the unknown, and therefore every object, which is placed in his grave, for his use in the other world, must also be dead. Hence we find that beautifully carved jade pendants have been broken, exquisite gold ornaments have been crumpled and clay vases and urns have been ‘killed’ by punching a small hole into their sides.”

It is interesting to note that the Hindus also break earthen pots before the dead body is cremated. In my village, I still remember after twenty years’ absence, there used to be a mound on the way in the cremation grounds, and this mound was called the ‘place of the broken pots.’

How similar were the life and death philosophies of Hindus, the Mayas and the Astecs !

A Refined People.—In this age of rouge, lipstick and cheap perfumes (especially the ones that a visitor is compelled to smell in London), the reader will be surprised to know that the so-called nomad Indians of ancient America and especially the Mayas had very refined tastes in the use of cosmetics. The finer arts of making up and the use of perfume, face powder and other toilet materials were well developed among them, but instead of seeking beauty in man-made beauty salons, they went to Nature's beauty parlour and used natural cosmetics as beautifying agents. By combining ingenuity with nature's bounty, the Indians were able to obtain paints and powders, perfumes and soaps, just as the Hindu women of ancient India were expert in the use of cosmetics and no modernised woman dare deny that ancient countries were genuine beautifying agents and caused no injury to the face, unlike modern cosmetics. The Indians of America like the Hindus loved perfumes and incense burning since that was a part of their religious life. An American writer has said :—

"The Indian is ever a lover of the beautiful. His choice of colour harmony, his imaginative designs, his appreciation of music, of oration and of the exquisite in Nature's perfumes, all indicate his aesthetic soul. He is a lover of subtle odours and has used them frequently. Being a child of Nature, he chose the delicate perfumes suggestive of the wholesomeness and freedom of the out-doors."

The Indians had many varieties of powders and perfumes made from corn (maize), flowers and different grasses and herbs.

Mayas—Talented Artists.—Their women, like our women in Assam and Burma, were talented weavers (and still are) and their artistic products are admired all over modern America. Among the ancient Hindus, too, it was the women's duty to weave fine textiles, since it was thought a feminine type of work ; the same was the feeling in ancient America.

The potteries of ancient Mayas are still the wonder of the world. They were lovers of music. They used several Hindu musical instruments, such as flutes and small and large wooden drums covered with deer skin on the sides.

The Mayas, the Astecs and other races of ancient America had master-builders and great architects, whose works, though in ruin, are still marvels of the present day. American modern engineers are still unable to solve the mystery as to how these palaces and temples were built without any mechanical aid. This is what an American writer has said about them in "Mexican Life":

"The pre-Columbian architects were fortunate, no doubt, in the religions they served. Astronomical observation was a sacred rite in ancient America, and immense importance was attached to the four cardinal points. This necessitated an unimpeded view of the sky and a clearly defined lay-out. A pious Astec would have found it impossible to worship in the holy slums of ancient Greece. He needed space for the practice of his religion, and geometrical order. At Delos or Delphi he would have had overcrowding and confusion."

What a refined and cultural people they must be!

It is not the height of shame and cruelty that these cultured people were hunted like wild animals and killed by hundreds of thousands by the people who pretended to be devout messengers of the great Jesus Christ?

Mayas—Great Architects.—The Mayas were great architects. Writing on the subject Frans Blom says:—

"A careful study of such large groups of buildings as the palace at Palenque or certain parts of Tikal shows us that these groups of buildings were erected at different periods, but with a close attention to the composition of an artistic unit.

"When one wanders through the great Maya cities, one feels convinced that the Maya architects could not have accomplished such masterpieces as the great temples of Tikal, or the charming temples of Sun, The Cross, and the Foliated Cross at Palenque, nor the House of the Governor and the Nunnery at Uxmal, without first having laid out careful ground plans and having drawn up elevations and made sketches for the design. They must have made estimates of the amount of stones with or without design to be ordered from the stone-cutters and roughly calculated how many zapote-wood beams would be needed for their doorways.

"All Maya buildings were constructed of cut stones and mortar. First, the inner and outer facing of the wall was laid and then they filled the space between these surfaces with crushed limestone rock and burned lime, which, when it settled and hardened, formed a product similar to poured concrete. In early Maya buildings the walls were then covered with a layer of stucco upto two inches thick in order to give it a smooth surface, but later buildings have their walls made of carefully smoothed stone blocks covered with a thin layer of stucco to which colour was applied."

World's Unique Road Builders.—The Mayas were the world's great road-builders like Incas of South America or the Emperor Sher Shah of India, who built the great white road between Calcutta and Peshawar and built rest houses and wells for the comfort of travellers.

Beautiful white roads have been found in the buried Mayan lands in Central America.

The latest discovery in February of this year was as follows:—

Merida, Yucatan. A "sacbe" or Great White Way, 62 miles long, between the ancient Mayan cities of Yaxuna and Coba, has been uncovered and explored for its full length by an expedition sponsored by archaeologists of the Carnegie Institution of Washington stationed at Chichen Itza, the "city of the sacred well."

These ancient roads were truly engineering marvels. Constructing them the builders began by digging down to hardpan, erecting retaining walls on either side to the height to which they desired to bring the road.

These walls were made of large, roughly faced limestone set in mortar. Into the space between the walls, a layer of heavy boulders, some two or three feet long and weighing hundreds of pounds, was carefully laid, and the space between chinked with smaller stones and fitted and hammered into position. Then came successively smaller boulders and stones quite as carefully placed, until the road had been brought to the proper height, whereupon a layer of rock broken into much finer pieces was added. After this was hammered and rolled into a hard level surface, a dual coating of mortar cement was applied.

Literally "White Road".—The modern Indian name for the ancient stone roads of Yucatan is "Sache," plural "sacbeob", which means literally, "White Road".

Why the roads were built is a great mystery. The Mayas had no beasts of burden as had the Incas of Peru ; nor wheeled vehicles as had the Romans, the greatest road builders of ancient times, yet in durability, in prudence of careful workmanship and in the expenditure of labour in construction and upkeep, the roads of Mayaland compare favourably with those of both the others.

"Apparently", says Dr. Morley, "the highways were built for travellers afoot and for men bearing palanquins and burdens on their backs. If so, and if these sixteen known roads were utilized to capacity, as indications show, what an amazing picture of the activity of that day and region the imagination presents. Four files of men with their loads could easily pass, so wide were the roads, two lines touching one direction and two the other.

"Road building called for organised community action of a relatively high order. Savage men built no roads nor have they any need for them. The magnificent causeways of Coba testify eloquently to the fact that the Mayas of that region, in possessing the capacity to plan and execute community projects calling for so great a degree of organizing ability, had come a long way along the path of civilization. They also indicate that Coba, the focal point of all these great roads, must have wielded a powerful influence in all matters touching the affairs of the people throughout a great area round about.

"It is strange, as well as disquieting, that a people as numerous and as virile as the Coba region contained, could disappear ; that their farms, their homes, their villages and cities, their temples and their great causeways, could be swallowed up by the jungle and their very existence even, could be so nearly forgotten."

Commercial Morality.—Writing about the high standard of commercial morality of the Mayas, Cogolludo, a Spanish historian writes : "In sales and contracts they had neither writings to oblige them to keep their word nor promissory

notes with which to give satisfaction, but still the contract remained valid provided only that the parties drank together publicly before witnesses. This was particularly the usage in sales of slaves or of cacolands, and even to-day (it is said) they use it still among themselves in the sale of horses and cattle. The debtor never denied the debt even though he could not pay at once; but all was made certain by the debtor's confessing his debt, for the wife, children and relatives of the debtor would pay the debt after his death....

"In food-supplies there were no bargains, because they were always fixed at one price, save maize, which was wont to go up when crops were poor, but it never passed what it is now worth, a *real* (half a Castilian fanega) or so, the load.

"The money that they used consisted of little bells and jingles of copper, which had value according to their size, and some red shells, which were brought from far away to this land, which they strung, after the manner of rosaries. Also they used as money grains of cacao, and of these they made the most use in commerce, and certain precious stones and discs of copper brought from New Spain which they exchanged for other things, as happens elsewhere...."*

How They Dress.—They wear clothes of very white cotton, of which they make shirts, breeches, and certain mantles a *vara* (this is a unit of measure met in India also) and a half square which they call *tilmas* or *hayantes*. These can be made to serve as capes by drawing the two corners upon the shoulder and making a knot; indeed very many people use ones made out of somewhat coarse woven wool, and even many of stuffs brought from Spain, such as damasks and other silks. Some use jackets, and many wear shoes and hemp sandals. The usual custom, however, is to go barefoot, especially in their own houses and fields, but the opposite is true of some *caciques* and leading men, and of women. Most of the men wear hats of straw or palm-leaves, and nowadays many buy felt hats. The women use *uaipiles*, which is a garment that falls from the throat to the middle of the leg, with an opening at the top, where the head goes, and two others at the top of the sides of the arms, which are covered half-

*Cogolludo, Lib. IV, Cap. 5.

way down. Because this garment is not tied in at the waist, it also serves as shirt. From the waist to the feet is another garment called Dic, and it is like petticoats and goes under the outer garment. Most of these are worked with blue and red thread, which makes them beautiful. If a Spanish woman is seen in this dress, it looks, on her, most improper. Little Indian girls who are growing up with Spanish women become great embroiderers, seamstresses, and patchers, and they make things that are sold at large prices and are much esteemed.

"For Sundays and Feast-days when they go to Mass, and when they are to be confessed, both men and women have cleaner and neater clothes, which they keep for this. Other customs of theirs will be learned through the laws that have been given to remedy them."

A Tall Race.—Cogolludo adds : "There were Indians in the past days of their ancestors who had larger bodies than those now common, bodies which were found in the sepulchres of this land and which had gigantic stature. In 1647 in the village Vecal, on the royal road of Campeche, Padre Gray Juan de Carrion (now Provincial Commissioner for the next General Chapter) ordered his Indians to make an arbour for a reception he was to hold. They had just set up the sticks with which it was to be made when the tools hit upon a very large sepulchre made of flag-stones placed one over another without any peculiarities of carving whatever. The Indians ran away from it and went to call the Padre, who on arriving, ordered them to take out whatever was in the sepulchre. The Indians did not want to do this, saying that it was prohibited for them to touch anything of that sort. So the Padre, with the aid of a small boy, got out the bones of a man of formidable size. There were in the sepulchre three bowls of very fine pottery having three hollow balls in place of feet, and there was a small black box of what appeared to be jasper. The Padre burned the bones, threw them away and filled up the hole rebuking the Indians for not wishing to touch it, on the plea that it was forbidden to them to do so. . . ." This shows how much sanctity they attached to the ashes of the dead.

Deer Were Sacred.—As in India, deer were considered sacred animals by the Mayas. Describing the deer hunts indulged in later by the Spanish invaders, a writer says : "The deer ran away so little and were so free from fright that our soldiers on horseback were able to come up with them and kill them as they wished. In this way the men killed many of them and ate them for some days after. The Indian guides, who were showing the Spaniards the villages of their people which had been burned and razed, were asked why it was that having so many deer at hand, they permitted them to be so tame ; the Indians replied that in their villages they held the deer to be gods, for their greatest idol had appeared to them in that form and commanded them not to kill the deer nor frighten them. They had obeyed his command, and as a result, the deer were not easily scared, nor did they flee from the soldiers, and they were very numerous. . . ."

Maya-Gods.—The following information about Maya mythology is taken from "*Old Civilizations of the New World*" by Hyatt Verrill :—

The mythology of the Mayas was if anything more involved and complicated than that of the Astecs, and they had borrowed almost, if not quite, as many deities from the Nahuas as the Nahuas had borrowed from them. As a result, there was a multiplicity of gods, and while some are always easily recognisable, others are so far variable that it is uncertain whether their various representations are of one or several deities. As no one has ever yet definitely determined the identity, of some of these they are known to scientists by letters only. But there are certain distinct, important and well-known deities regarding whom we have quite detailed information.

Most prominent of all perhaps was the sun-god known as Kinichahua (Lord of the Face of the Sun) in Yucatan, and as Kinich Kakmo (Fire-bird or Sun-bird and identified with the red Macaw or Arara (Fire-bird)). As the Mayas were indirectly sun-worshippers, the sun-god held a very important place in their mythology. In nearly all the Mayan myths the origin of the race is solar, like that of the Incas, and since the sun rises in the east, all of the Mayas' mythical hero-gods, who were supposed to have brought culture and civilization, were credited with coming from the east.

The plumed Serpent, known to the Mayas as Kukulcan* and in Guatemala as Gucumatz, was fully as important a deity to the Mayas as to the Aztecs, and the Mayan myths regarding him are similar to those of the Nahuas. But his attributes differed considerably from those of the Mexican Plumed Serpent. Among the Mayas he was more of a thunder-god or god-of-the-sky, and although the holy city of Chichen-Itza was dedicated to him, and some of the most magnificent temples of the Mayas were those of the Plumed Serpent, he was by no means their greatest deity.

Probably that honor should go to Hunabku, the invisible and supreme god who was recognized by all the Mayan tribes (although they had their own special deities), and who was regarded as the unity of all gods and held much the same place in the Mayan religion as our Almighty holds in the Christian and Jewish faiths.

The moon-god was also a most important deity and was known as Itzama (Father of gods and men). He typified decay and the rebirth of life in nature, and was the deity of the west. His name was taken from his own legendary words to mankind : "Itz en caan, itz en muyal" (I am the dew of heaven, I am the dew of the clouds).

Indra—The Rain-God.—Chac-Mool, identical with the Aztec Tlaloc was the Maya rain-god, or water-god and at the spring florescence young and beautiful girls were sacrificed to Chac-Mool by being cast into the sacred well at Chichen-Itza.

The above brief description of Maya customs, manners, beliefs and culture will, I am sure, bring out many points of similarity with those of India.

CHAPTER X

THE GREAT AZTECS

"The eternal meaning of Aztec civilization has appeared before me with distinct clearness. I have pondered how a people, living still in the Stone Age, could nevertheless have arrived at a cosmo-

*Kukul meaning the Quetzal-bird and Kan a serpent.

gonic conception and attained an intuition of things universal, in my opinion of a higher philosophical qualities than the dogmas contributed by the Conquerors, despite their superior techniques. This powerful virtue I have greatly admired in the National Museum of Mexico and standing before the Aztec ruins. The archaeological period of our research on Mexican civilization, although still open, seems to me already left behind. We definitely enter upon the philosophic and poetic era of its course upon our spirits. We, thus, have to deal with the most original culture of the world, together with those of Egypt, China and the India of the Vedas."—Elie Faure.

"Their intellectual abilities (of the Aztecs and other Mexicans) are evidenced by a study of the intricate calendar system, and the picture and hieroglyphic records which survive. The triumphs of their architectural attainments are well known, and may be investigated in the numerous monuments and buildings in the ruined cities scattered throughout Mexico. Ignorant of glass and of glazed pottery, they nevertheless developed the ceramic art to a high degree of excellence. Their inventive genius and technical skill were manifest in their goldsmith's art."

—Marshall H. Saville. (Mosaic Art in Ancient Mexico).

That the ancient capital of the Aztecs (Tenochtitlan) was a wonderland is proved by the writing of Bernal Diaz, official historian of the Spanish invaders. He says :—

"Gazing on such wonderful sights, we did not know what to say or whether what appeared before us was real. On one side, on the land, there were great cities, and in the lake ever so many more, and in the causeway were many bridges at intervals, and in front of us stood the great City of Mexico, and we—we did not number four hundred soldiers !

"And when we entered the city, the appearance of the palaces in which they lodged us, how spacious and well-built they were !—of beautiful stone work and cedar wood, and the wood of other sweet-scented trees, with great rooms and courts. . . . We went to the orchard and garden, which was such a wonderful thing to see and walk in, that I was never tired of looking at the diversity of the trees, and noting the scent which each one had, and the paths full of roses and flowers, and the pond of fresh water. Great canoes were able to pass into the garden from the lake outside so that there was no need for their occupants to land. And all was cemented and very splendid with many kinds of stone monuments with

pictures on them. Then the birds of many kinds which came into the garden. I say again that I stood looking at it and thought that never in the world would there be discovered such lands as these. Of all these wonders that I then beheld, to-day all is overthrown and lost, nothing is standing." (To the eternal shame of the Christian invaders).

Land of Jewels and Gold.—The following account by Bernal Diaz recording in his first impressions of the Aztecs and of the social life and customs should be read by those who think that white people brought civilization to America and that before Columbus America was populated by uncivilized Indians.

"When we arrived at the great square, we were astonished at the crowds of people, and the regularity which prevailed, as well as at the vast quantities of merchandise, which those who attended us were assiduous in pointing out. Each kind had its particular place, which was distinguished by a sign. The articles consisted of gold, silver, jewels, feathers, mantles, chocolate, skin dresses, sandals and great numbers of male and female slaves, some of whom were fastened by the neck, in collars, to long poles. The meat market was flocked with fowls, game, and dogs. Vegetables, fruits, articles of food ready dressed, salt, bread, honey and sweet pastry made in various ways, were also sold here. Other places in the square were appointed to the sale of earthenware, wooden household furniture such as tables and benches, firewood, paper, sweet canes filled with tobacco mixed with liquid amber, copper axes and working tools, and wooden vessels highly painted. Numbers of women sold fish, and little loaves made of certain water-fruits which they find in the lake, and which resembles cheese. The makers of stone blades were busily employed shaping them out of the rough material, and the merchants who dealt in gold, had the metal in grains as it came from the mines, in transparent tubes, so that they could be reckoned. The entire square was enclosed in piazzas, under which great quantities of grain were stored, and where were also shops for various kinds of goods."

The Great Temple.—"From the square we proceeded to the great temple, but before we entered it we made a circuit through a number of large courts, the smallest of which appeared to me to contain more ground than the great square

in Salamanca, with double enclosures built of lime and stone, and courts paved with large white cut stone, very clean ; or where not paved, they were plastered and polished. When we approached the gate of the great temple, to the flat summit of which the ascent was by a hundred and fourteen steps, and before we had mounted one of them, Montezuma sent down to us six priests, and two of his noblemen, to carry Cortes up, as they had done their sovereign, which he politely declined. When we had ascended to the summit of the temple, we observed on the platform as we passed, the large stones whereon were placed the victims who were to be sacrificed. Here was a great figure which resembled a dragon, and much blood fresh spilt. Montezuma came out from an adulatory in which his accursed idols were placed, attended by two priests, and addressing himself to Cortes, expressed his apprehension that he was fatigued ; to which Cortes replied, that fatigue was unknown to us."

Cortes Meets Montezuma.—"Montezuma then took him by the hand, and pointed out to him the different parts of the city, and its vicinity, all of which were commanded from that place. Here we had a clear prospect of the three causeways by which Mexico communicated with the land, and of the aqueduct of Chapultepec, which supplied the city with the finest water. We were struck with the numbers of canoes, passing to and from the main land, loaded with provisions and merchandise, and we could now perceive that in this great city, and all the others of that neighbourhood which were built in the water, houses stood separate from each other, communicating only by small drawbridges, and by boats, and that they were built with terraced tops. We observed also the temples and adatories of the adjacent cities, built in the form of towers and fortresses, and others on the causeway, all white-washed, and wonderfully brilliant. The noise and bustle of the market-place below us could be heard almost a league off, and those who had been at Rome and at Constantinople said, that for convenience, regularity, and population, they had never seen the like. Cortes now proposed to Fra Bartholome to apply to Montezuma for permission to construct our church here, to which the father for the present objected, thinking it ill-timed."

Unlucky Jewels.—"Cortes, then addressing himself to Montezuma, requested that he would do him the favour to

show us his gods. Montezuma having first consulted his priests led us into a tower where was a kind of saloon. Here were two altars highly adored, with richly wrought timbers on the roof, and over the altars, gigantic figures resembling very fat men. The one on the right was Huitzilopochtli, their war god, with a great face and terrible eyes; this figure was entirely covered with gold and jewels, and his body bound with golden serpents; in his right hand he held a bow, and in his left a bunch of arrows. The little idol which stood by him represented his page, and bore a lance and target rightly ornamented with gold and jewels. The great idol had round his neck the figures of human heads and hearts, made of pure gold and silver, ornamented with precious stones of a blue colour. Before the idol was a pan of incense, with three hearts of human victims which were then burning, mixed with copal.

"In this place they had a drum of most enormous size, the head of which was made of the skins of large serpents; this instrument when struck resounded with a noise that could be heard to the distance of two leagues."

When Europe was "in the Woods."—Referring to the high degree of civilization evolved by the Astecs, Cora Walker says :

"When Europe was still, 'in the woods' the Astecs were living in fine marble palaces, and had stately temples, extensive aqueducts and luxurious baths. When the Hebrews were still nomads, wandering about from place to place, and subsisting on wild figs, alives and berries, the inhabitants of Mexico were cultivating fields of cereals and baking bread.

"The ancient Astec laws show us a *just and moral people*, protecting the *family, manners, property and liberty of conscience*, and requiring that respect for *authority*, without which *all government* becomes impossible." (Bart.)

The Astecs were a highly moral people, had strict laws, and punished offences against chastity with death. "Astec Royalty lived on a scale of magnificence unparalleled in the annals of nations." (Bancroft.)

"The royal palaces of Europe are small, poor and mean compared with the royal palaces of the Astecs, 450 years ago. (The palace of Henry VIII does not compare with the stable of a Hindu prince.)

"From Mexico, a civilization that might have instructed Europe, was crushed out. It has been Spain's evil destiny to ruin two civilizations, Occidental and Oriental, and to be ruined thereby. In America, Spain destroyed races more civilized than herself." (Draper).

A Great Nation.—The following description of the private and political ethics of the Astecs, their customs and laws, gives the clearest idea of the intelligence, the dignity, and the wisdom of the Astec people.

"To judge their qualities and capabilities aright, we must look at them in history, as they were over 400 years ago, and not judge them in the state of moral and material inferiority into which centuries of oppression and servitude have plunged them." (Biart.)

Clavigero, historian of the sixteenth century, writes :--

"The Astecs were of good stature, generally, rather exceeding than falling short of the middle size, and well proportioned in all their limbs.

They had good complexion, black eyes, clean, firm, regular, white teeth, clean breath, thick, glossy, black hair.

There is scarcely a nation on earth in which there were fewer deformed persons.

Among the women there were many beautiful and fair, whose beauty was rendered more winning by the sweetness of their manner of speaking, and by the pleasantness and natural modesty of their whole demeanour and behaviour.

Their (the Astecs) senses were very acute, especially that of sight, which they enjoyed to the greatest age.

Their constitutions were sound and their health robust. They were moderate in eating. It was not uncommon among the Astecs to attain the age of one hundred years.

Their understandings were fitted for every kind of science and learning. There were good mathematicians, astronomers, excellent architects, and learned divines, poets, orators statesmen and historians.

Generosity and perfect disinterestedness were the principal features of their character. Gold, with the ancient Mexicans, had not that value which it enjoyed elsewhere. They seemed to give without reluctance, what had cost them the utmost labour to acquire.

The respect paid by children to their parents and by the young to the old, seemed to have been feelings that were born with them."

Compulsory Education.—The education of youth, which is the chief support of a State, and which best unfolds the character of every nation, was, amongst the Astecs, of so judicious a nature as to be of itself sufficient retort to uninformed and unjust critics.

"Nothing," says Acosta, "has surprised me more, or appeared more worthy of memory and praise, than the care and method which the Astecs observed in the tuition of youth."

"When Astec children attained five years of age, they were consigned to Priests (teachers), in order that they might be brought up in the seminaries, which was the general practice with the children of the nobility and royalty.

"Education was compulsory. One of the precepts most warmly inculcated to youth was to speak the truth."

Laws Concerning Marriage.—The Astec laws concerning marriage were more decent and more becoming than those of the Romans, the Greeks, the Persians, the Assyrians or the Egyptians.

In Mexico, marriage was forbidden between persons connected in the first degree of consanguinity or affinity, except that a widow with children might marry her brother-in-law, as an uncle would take more interest in his nephews and nieces than another man might take in the children.

This prohibition and exception show that the Astecs judged more justly of matrimony than any of the other ancient nations mentioned.

Laws of War.—In the laws of war of the Astecs, traits appear which would do honour to any cultivated nation.

1. They never declared war until they had examined the motives for it in full council.

2. They generally endeavoured to embassies and messages to those on whom war was designed, to bring about what they wished by peaceable means, before they proceeded to a rapture.

3. This delay gave their enemies time to prepare for defence ; it was deemed base to make war on an unguarded

enemy, without first having challenged them, that victory might never be ascribed to any thing else than bravery.

The Astecs, though warlike, taught their children, together with the arts and sciences, religion, modesty, honesty, sobriety, labour, love of truth, and respect for superiors, parents and old people.

A Joyous Race.—The Astecs were physically a fine race; tall, with well-formed bodies kept in training by constant exercises; very graceful and agile.

The men were handsome, the women were beautiful.

The Astecs were wonderful runners, leapers and swimmers. Their athletic feats were wonderful.

They were as fair of complexion as the Spaniards. The Astec women were described by the Spanish priests as being miracles of beauty; so fair of skin, so well proportioned of body, and so regular of features, that the most skilful portrait painter could do them justice only with difficulty.

They were a joyous race, fond of dancing, singing, jesting, feasting and innocent amusements.

They were strict moralists, and punished offences against chastity with death.

They were brave warriors, with strong imaginations and good taste. They were an ingenious people as shown by their works. They were profound thinkers and careful in computation and calculations; their calendar was much more accurate than the calendar of any other nation at that time in Egypt, Asia, or Europe.

Their post system and couriers were far superior to anything in Europe at that time. (Bancroft).

Two Great Emperors.—Ahuitzol was King of Mexico from 1482 to 1502,—twenty years.

He was Commander-in-Chief of the Army when elected Emperor in 1482.

It was the Astec custom to elect to the throne only those Princes who had held the post of Commander-in-Chief; it being judged highly requisite that he who was to become the Chief of so warlike a nation, should have given proofs of his bravery; and that while he commanded the army, he should learn the art of governing the kingdom.

The first object to which Ahuiztol gave attention was the erection of the Great Temple. The cornerstone of this great temple was laid in 1483, and by employing thousands of skilled artisans, it was completed in 1490.

A Great Dedication.—King Nezahualpilli of Tezcuco and King Totoqui of Tlacopan were invited to the dedication, and also all of the Kings or Governors of the Empire. More than 6,000,000 attended this dedication.

Emperor Ahuiztol had canals and aqueducts built to bring fresh water into the City from Lake Tezcuco. He had all old and ruinous buildings torn down and rebuilt in fine granite and marble and porphyry and alabaster. He made Mexico a city of great beauty and magnificence.

Ahuiztol was warlike and extended the Empire to a distance of 900 miles as far as Guatemala.

Besides his great courage, Ahuiztol had two other royal qualities, which made him celebrated among his countrymen ; these were magnificence and liberty. He embellished Mexico with many and beautiful buildings.

Ahuiztol was good-humoured and delighted in music. Fine music was heard both day and night at the Royal Palace.

Ahuiztol's youngest son was Cuatemoc, who became successively Pontiff, Commander-in-Chief and Emperor of Mexico.

Montezuma's Magnificence.—Montezuma was an Emperor of rare attainments and talents and excellent natural endowments ; of a graceful and majestic appearance ; of a quick apprehension, and a clear understanding. He was well-informed about war, religion, history, government, astronomy and natural history. He gave encouragement to medical research.

His valour advanced him to the highest dignities in the Empire, and gave him the highest rank among his own people, before he obtained the Crown. His genius and inclination were martial, he understood the arts of war ; and whenever there was occasion to take up arms, the camp was his court. He gained in person nine great field battles.

He conquered several provinces, and extended the limits of the Empire, quitting the splendour of the court for the applause of the field. He was naturally munificent and liberal.

and bestowed many great favours without any manner of ostentation, looking on gifts as debts, and placing *magnificence* among the *first duties* of a monarch.

Montezuma was a lover of justice, and watched the administration of it in his ministers with rigid severity.

He was temperate in his diet, and was extremely particular and cleanly in his habits ; there were hundred bath-rooms in his palace ; and there were ten large swimming pools in his courts and gardens ; with water flowing in one side, and out at the other. Montezuma bathed, and dressed four times each day in clothes appropriate for every occasion, and never wore the same garments twice. (Clavigero).

Royal Seal of the Sun.—Solo, another Spanish historian, adds :—

He wore the Royal Seal or Signet on his right arm, and held the gold sceptre, studded with pearls in his hand. The Royal Seal was a gold bracelet, on the back of which was a large emerald of priceless value, the surface cut with a design like the sun, with a fine ruby set in for a tongue and other rubies for ornaments.

The Supreme Tribunal Hall.—The construction and arrangement of this Hall, which was the finest of the Government buildings, was similar to that of the Audience Chamber, except that it was smaller.

Monolith marble columns supported the roof ; the floors were made of highly polished marble ; the walls were of marble and alabaster, also highly polished. The crystal chandeliers gave brilliant lights. There was the same arrangement of stage, dais, throne, canopy, and coat-of-arms as in the Audience Chamber.

On the stage in front of the dais, stood a table, upon which were a shield, *makahuïtl*, and a gold bow and arrow, and a quiver of gold. Also on the table was a skull, on which was a large emerald cut in the shape of a pyramid.

In this Hall, judges rendered decisions on very grave and important matters of State, or pronounced death sentences.

In pronouncing the death sentence upon some great lord or warrior, the King touched the skull with his right hand, and

holding a golden arrow (with charcoal attached to the point) in his left hand, drew it across the portrait of the condemned man. That line across the portrait was the death sentence.

The order of seating in the Supreme Tribunal Hall was as follows :

The King on his throne. Front row of seats, facing stage, thirty Supreme Judges, one from each State. Second row, thirty Justices, one from each State. Other judges and clerks. Complainants and witnesses, defendants and witnesses were seated back of the clerks. Officers to maintain order were stationed at different places in the Hall.

The Oath is taken by saying : "The eye of God is upon me," a literal translation of the Hindu oath "Ishwar Sakhshi Hai."

High Court of Justice.—Here is an interesting account by Cora Walker of the manner in which justice was administered by Astec rulers :—

The portrait of each accused person is placed on the table at Montezuma's right hand. If he decides against the accused, he takes a little gold arrow with charcoal attached to the end, and draws a black line across the portrait. It is then passed to the Premier, who holds up the picture before the condemned and the audience.

The death sentence was awarded in the following cases :—

1. Traitor to his country.
2. Indignity to a Priest or an Ambassador.
3. Deserter from the army.
4. Destroyer of a boundary to property.
5. Change of a decree pronounced by Judge.
6. Murder.
7. Adultery.
8. A woman dressing in man's clothing or a man in woman's clothing.
9. Drunkenness among young people of either sex.
10. Guardian of orphan who renders a false account.
11. Young person who squanders income.
12. Historian recording facts incorrectly.

(I wish the last could be made a capital offence in all countries to-day, where a great majority of historians have filled volumes with lies against oppressed nations).

Among the number of edifices grouped within the vast enclosure, there were five colleges for boys of the nobility, three colleges for girls of noble birth, dormitories to accommodate 5,000 priests, barracks lining the inside of the walls, accom-

modating 10,000 soldiers, embassies for entertaining ambassadors ; hotels of public houses ; arsenals well supplied with arms and armour ; a pond of sacred water, fountains, springs, swimming pools, flower gardens, shrubs and rare trees.

Braziers were on the pyramids and sacred fires kept continually burning. (There is a purely Hindu custom, the Havan Yagna).

The streets within the walls and all the streets and canals throughout the city were well lighted at night by oil lamps, for oil was abundant in Mexico.

There were public schools in all wards of the city, and children of both sexes and of all classes were required to go to school between the ages of five and fifteen, or for ten years.

Among the ancient Astecs the status of women was as advanced in all respects as it is among the most progressive nations of the world to-day.

The Written Records of the Astecs.—The written records of the Astecs included national, historic, and traditional annals, names and genealogical tables or kings and nobles, lists and tribute rolls of provinces and cities, land titles, law codes, court records, the calendar and succession of feasts, religious ceremonies of the temple service, names and tributes of the gods, the mysteries of augury and soothsaying, with some descriptions of social customs, mechanical employment and educational processes.

The hieroglyphics were painted in bright colours, on long strips of cotton cloth, prepared skins, or maguey paper, either rolled into a scroll or folded into books (like folders) and with thin wooden backs or covers.

The Astecs possessed a hieroglyphic system sufficiently perfect to meet all their requirements. (Bancroft).

The Themes of Astec Songs.—The themes of their songs were exploits of their ancestors and the memorable actions of their kings ; and these were sung in their temples, and the children learned them by heart, to preserve the achievements of the Nation from oblivion. These songs serving as a history of those who could not understand the Pictures and Hieroglyphics of their annals.

They also had merry songs used in their dances. They were addicted to this kind of diversion, and nearly every night they had public festivals and entertainments in different parts of the city. The most remarkable of their sports was a dance called *Mitotes*, in which 5,000 or more people took part, handsomely dressed, with a great deal of jewellery, and little fancy shields made of mother-o'-pearl and ornamented with jewels.

It was like the *Tripudia* and *Chorus* celebrates by antiquity.

They also had shows to prove their dexterity with the bow and arrow, foot race, wrestling, rope dances, so expert they danced without a balancing pole, or one would dance on a rope with another standing on his shoulder.

They had ball games similar to football and basketball and baseball. They used a little mascot which they called the "gods-of-the-ball."

They had sports on the water, swimming, rowing and sham battles.—(*Solis*).

Women's Dress.—The dress of the *Astec* women was a one-piece garment of the same pattern as the tunics worn by the men but longer, being of sufficient length to cover the knees when sitting. It was sleeve-less (it was called a "chemise" by historians), and was worn straight, belted or sashed.

Dresses were embroidered and fringed and decorated with silver and gold threads and precious stones.

The women wore gold necklaces, strands of fine pearls, bracelets, rings and anklets.

Armour.—The *Astecs* had several kinds of bows of different lengths and of different materials. As an archer *Cuatemoc* was unexcelled. The *Astecs* also had a variety of javelins—straight and barbed—and pikes and spears eighteen feet long. *Cuatemoc* was expert with all arms and weapons.

Superior to Europe.—The *Astec* calendar was more accurate than that of any other nation in the world. Their adjustment of the civil to the solar year differed only by two minutes and nine seconds in a year from that of the most accurate computations of the greatest astronomers of the twentieth century.

The *Astec* post system was far superior to that of any other nation. The capital city, by means of post-houses every four or five miles on all highways, and relays of couriers, had

communication with all parts of the Empire every day. There was no system in Spain, or anywhere in Europe, equal to it.

The Astec Laws were superior to those of Spain and other European nations in regard to land holding, each citizen was allotted land and could not be dispossessed of it, system of taxation they paid in kind a part of whatever was made during the year, and the distribution of wealth, poverty and starvation were impossible among the Astecs. Every citizen was provided for.

Slave owning was almost a universal custom in the world. Men and women, among the Astecs, could sell themselves into slavery to secure permanent employment. But their children were free. No child was born into slavery among the Astecs. (Cora Walker).

The Bird Palace.—The splendour of the Astecs can be judged by the following description by Cora Walker of the Bird Palace, one among the many beautiful structures of their capital city :

The Bird Palace was one of the most beautiful and wonderful features of the city. It was immense in size, like a great exposition building, covering the space of many city blocks, and tall enough to grow large trees, shrubberies and flowers, so that it resembled a natural forest. It contained ten ponds, five of fresh water and five of salt water.

The porticos and galleries were supported on monolith marble columns. There were several divisions with galleries and porticos for birds of different sizes.

Every known species of birds was kept there, especially those birds of brilliant plumage, such as quetzals, parrots, toucans, birds of paradise, red birds, yellow birds, blue birds and humming birds in vast numbers. The beautiful and brilliant feathers were used in making the wonderful mosaic mantles and tapestry in which the Astecs excelled.

Three hundred servants were employed to look after the birds, and a number of bird doctors to care for their health.

The Bird Palace was one of the great show-places of the city, and was of the pride of the kings. Architecturally, it was a very substantial building of marble and porphyry. It was

magnificent in design. There was a colonnade, of marble columns all round the outside of the three main divisions, and an arched colonnade between the divisions.

The colonnade feature was very stately and impressive, and enabled sightseers and visitors to walk in the shade while they observed the birds of brilliant plumage.

Such was Astec civilisation in the days of its glory, the decline of which was foretold by one of their kings :

Below are given the translations of two specimens of Astec poetry. The lines were composed by an Astec king, and are permeated with the sadness and note of resignation so characteristic of Hindu poetry.

DECLINE OF THE ASTECS

(King Nezahualcoyotl's prophecy concerning Mexico.)

"When sorrow shall my truth attest,
 And this thy throne decline,
 The birds of thy ancestral nest,
 The Princes of thy line,—
 The mighty of thy race,—shall see
 The bitter ills of poverty ;—
 And then shall memory recall
 Thy envied greatness, and on all
 Thy brilliant triumphs dwell ;
 And as they think on bygone years,
 Compared with present shame, their tears
 Shall to an ocean swell."

THE MUTABILITY OF LIFE

(by King Nezahualcoyotl.)

"Do thou, beloved, now delight
 In these my flowers, pure and bright,
 Rejoicing with my friend ;
 Now let us banish pain and fear,
 For, if our joys are measured here,
 Life's sadness hath its end.
 Seize we the glories of to-day,
 For mortal life fleets fast away."

CHAPTER XI

FROM INDIA TO AMERICA

"However much it may wound European pride, we must acknowledge that Asiatics knew and explored America long before Europeans."—Quarterfages, the renowned anthropologist.

* * * *

"In their (the American Indians') languages, as well as in their religions, traces may possibly be still found, before it is too late, of prehistoric migrations of men from the primitive Asiatic to the American continent either across the steppingstones of the Aleutic bridge in the North or lower South, by drifting with favourable winds from island to island."—Professor Max Muller.

* * * *

Buddhism was preached in America nearly two thousand years ago.

* * * *

An American Indian undertook a hard journey to find out the original home of his tribe in Tibet.

* * * *

Researches into the ancient folk songs of Polynesia have conclusively proved that nearly 2500 years ago the forefathers of the people of Rarotonga islands migrated from India, after they were defeated in a fight. The discovery of walled temples like South India and the existence of numerous other Hindu customs and beliefs in Polynesia are living proofs of Hindu influences. There is no dispute about their migration from India since the researches have been made by the most scientific methods.

The question, however, arises as to how they migrated several thousand miles on the open seas. The renowned anthropologist, M. De Quarterfages has very ably discussed the whole question and I cannot do better than present his case to those who still doubt that migration by sea was possible.

This great scholar writes *:

*M. De Quarterfages, Human Species.

Migrations are almost universal in history, and in the traditions and legends of the new as well as of the old world. We find them among the uncivilised nations of our time, and among tribes which are still lingering in the lowest stage of savage life. With every increase and extension of knowledge, we learn to appreciate better the wandering instincts of man. Human palæontology and prehistoric archæology are daily adding their testimony to that of the historic sciences.

To judge from this kind of information alone, it seems more than probable that the entire globe was peopled by means of migrations and colonisations. The primordial and uninterrupted immobility of any human race would be a fact at variance with all analogy. It would, once constituted, doubtless establish, except under exceptional circumstances, a more or less considerable number, generally the great majority of its representatives ; but in the course of ages it could not fail to have cast off swarms.

MIGRATION BY SEA

The greater number of the defenders of autochthony allow that there is no fundamental impossibility in migration by land, but maintain that it is different in migrations by sea. The peopling of America, and especially that of Polynesia by emigrants from our great continent, is, in their opinion, far more than could possibly be undertaken or accomplished by nations unacquainted with the science of astronomy, and the improved method of navigation. According to them, geographical conditions, winds and currents, must oppose an insurmountable obstacle to any enterprise of this nature.

Starting from Polynesia, let us see how much truth there is in these assertions. This will be taking, so to speak, the bull by the horns, for no other part of the globe seems to justify to such an extent, the opinions of autochthonists.

Polynesia is not quite so isolated as we are accustomed to think. A study of the map alone should be sufficient to justify us in holding that a maritime people, accustomed to the navigation of the Malay Archipelago, might, on some occasion, have pushed as far as New Guinea. This fact is now established above all dispute. Beyond New Guinea, the Archi-

pelago of New Britain and the Solomon Islands would put, so to speak, any fairly adventurous navigators on their way to the Fiji Islands; once arrived at this Archipelago, however little they may have been impelled by the spirit of discovery, they must easily have reached Polynesia properly so called. New Zealand to the south, and the Sandwich Islands to the north, remain however, beyond the limits of this route, as it is pointed out in geography.

For bold mariners to be stopped in their advance, winds and currents must have been invariably contrary and irresistible. The stronger the belief in the universality and absolute constancy of the trade winds in these regions, the more was this action attributed to them. But the investigations which have been carried on in the interests of science, the writings of Commander Maury, and the charts of Captain Kerhallet, have taught us that the variable winds due to the cloud-ring extend over almost twenty degrees in the maritime area in question. We know, moreover, that every year the monsoon drives back the trade winds and blows beyond the Sandwich and Tahiti Islands; so that instead of the winds being contrary, they are, for many months, very favourable for ships sailing eastward.

Considerations drawn from currents lead almost to the same conclusions. In the Pacific the equatorial current, running from east to west, forms, in reality, two great distinct oceanic streams separated by a large counter current flowing in the reverse direction. The latter skirts almost the whole northern portion of the Polynesian area; it thus, as it were, forms the outlet from the Indian Archipelago. There is every indication of its having played some part in the history of the dispersion of races in all parts of Oceania and to the east of the Malay peninsula.

Far from being impossible, the peopling of Polynesia by navigators starting from the Indian Archipelago is relatively easy at certain times of the year, provided only that the navigators are courageous and not afraid of losing sight of land. Now we know the character of the Malayan populations in this respect.

Again, those who have taken all these circumstances into consideration, Malte-Brun, Homme, Lesson, Rienzi, Beechey, Wilkes and others, have not hesitated to regard Polynesia as

having been peopled by migrations advancing from west to east.

The great stream of emigration must have left all Melanesia to the south, and have separated into three branches. One would arrive at the Samoa Islands, another at the Tonga Islands, and a third at the Fiji Islands. The two first Archipelagos were evidently uninhabited.

With the exception of a single emigration, which passed directly from Tonga to the Marquesas Islands, it is from the Samoan Archipelago, and from Savai in particular, that all the great expeditions appear to have started, which formed secondary centres elsewhere. Tahiti and the Manaia Islands are the two principal. The former peopled the north of the Pomotous and part of the Marquesas, which, in turn, sent out colonists to the Sandwich Islands, where however, they had been preceded by the Tahitians. The latter in which there were both Tahitians and Samoans, pushed their colonies as far as Rapa, to the Gambier Islands, to the south-east extremity of Polynesia and to New Zealand in the south-west.

Songs Prove Colonisation.—We have only isolated and very incomplete accounts of the great number of these migrations. Though sufficient to remove all doubts as to the fact, they tell us nothing of the circumstances which accompanied or followed them. It is quite otherwise when we come to consider New Zealand. Thanks to the songs collected by Sir George Grey, we possess the detailed history of this colonisation.

It is the inhabitants of Rarotonga, one of the principal islands of Manaia, who had the honour of discovering and colonising New Zealand. An emigration from Tonga may, however, at some unknown period have possibly joined them.

The Christopher Columbus of this little world was a certain Ngahue, who was compelled to fly from his country to escape the persecutions of a queen, who wished to rob him of a jasper stone. It was doubtless chance which led him to New Zealand. He here discovered several pieces of jasper, which probably restored him to the favour of the female chief, for we do not hear that he was molested on his return to Rarotonga.

During the absence of Ngahue a general war had broken out in his island. The vanquished party followed the advice of the traveller, who persuaded them to go and occupy the recently

discovered land with him. Several chiefs joined together and constructed six canoes, the names of which are still preserved. The song translated by Sir George Grey informs us that one of them, the Arawa, was made of a tree which had been felled in Rarotonga, situated on the other side of Hawaiki. This was one of those secondary Sarais which I have mentioned above, and the place from which the emigrants started. "Once", says one of those songs already quoted, "our ancestors separated, some were left at Hawaiki, and others came here in canoes".

The same song describes the accidents of the voyage, the storms which the navigators met with, the care bestowed upon the first culture of the soil, the exploring expeditions undertaken in the new country, and the disagreements which occurred between the different crews. They show that the connection with the mother country continued to exist for some time, so much so indeed that a young woman accomplished the voyage with only a few companions, and warlike expeditions started sometimes from Hawaiki and sometimes from the colony to avenge some of those outrages which were considered by these races as demanding the life of the offender.

There is nothing astonishing in these passages. The Polynesians knew perfectly well how to direct their course at sea by the stars, and the route from one point to another once observed was inscribed, if we may use the expression, in a song which would never be forgotten. They had a very correct general idea of the whole of their maritime world. The map drawn by Tupaia, which I have reproduced in my book, is equal to those of our savants of the Middle Ages, while it embraces a considerable area. Tupaia had seen for himself several of the islands which he represents. According to the calculations of Cook, he must have gone westward to a distance of 1,600 miles. *But it was from the sacred songs of his country that he acquired his knowledge of the rest of polynesia, and was able to sketch it with tolerable accuracy.*

Travelled by Large Canoes.—As to the canoes in question, they were the same as the pirogues, which are mentioned by all travellers with admiration, and are declared by Cook to be very suitable for long voyages. This is a fact which is often established by the very precise details contained in some of the songs translated by Sir George Grey. We see, for example,

one of the emigrant chiefs, Ngatoro-i-Rangi, "Mount upon the roof of the hut constructed upon the platform which joined the two canoes". We have only to add that the Arawa and other similar vessels generally carried 140 warriors, and it will at once appear how devoid of foundation are the assertions of those writers who declare these voyages to have been impossible for want of sufficient means of transport.

The various documents which we now possess have not only been of service in proving beyond doubt the general fact of migrations, and in acquainting us with the circumstances by which some of them were accompanied, they even enable us to indicate with very tolerable exactness the date of some of the most important migrations.

This result is generally obtained by the genealogies of the principal families. Each forms a kind of litany, which is sung in fixed rhythm, and of which each verse contains the name of the chief and those of his wife and son. Anyone, therefore, capable of remembering a song of one hundred verses may easily learn the longest of these genealogies. Confided to memory by the Arepos or Keepers of the Archives, they were preserved with jealous care. Thomson informs us that in New Zealand a serious inquiry was made into these verbal documents, and their authenticity was so well established, that they have an equal value in matters of justice with our deeds. . .

MIGRATION TO AMERICA

The peopling of Polynesia and America is a problem which presents, if I may use the expression, inverse conditions. There is, in reality, no geographical difficulty in the latter. The proximity of the two continents at Behring Straits, the existence in this channel of the Saint Laurence islands, the largest of which is situated exactly half-way between the two opposite continents, the connection formed between Kamschatka and the peninsula of Alaska by the Aleutian Islands, the maritime habits of all these peoples, the presence of the Tchukchees on the two opposite shores, the voyage which they undertake from one continent to the other on simple matters of commerce, leave no doubt as to the facility with which the Asiatic races could pass into North America through the Polar Regions.

More to the south, the current of Tessan, the Kouro-sivo, or Black Stream of the Japanese, opens a great route for navigators. This current has frequently cast floating bodies and abandoned junks upon the shores of California. Instances of this fact have been observed in our own time. It is impossible that they should not also have happened before the period of European discoveries. Asiatic maritime nations must, at all times, have been carried to America from all those places which are washed by the Black Stream.

The Equatorial current of the Atlantic opens a similar route leading from Africa to America, and there are some evidences rare, it is true, showing that wrecks have been carried in this direction. It is possible, therefore, that the same may also have happened to man.

We shall not, therefore, be surprised at finding in the New World representative of races which seem to belong originally to the Old World ; we shall easily understand the multiplicity of American races, which is perhaps still contested by some Morton's followers, but firmly established in the opinion of every unprejudiced person by the testimony of Humboldt and d'Orbigny's classical work on *L'Homme Americain*.

The geographical position of the continents at once explains why the yellow type has so many representatives in America. Supposing, which seems to be contradicted by some evidence, that the coast-lines have not altered since the latest geological era, the facilities presented by the passage are quite sufficient, and the Asiatic races have profited by them to a considerable extent. America was known to them long before Europeans possessed anything beyond legends on this subject, the meaning of which is still hotly disputed.

America in Chinese Books.—It is to De Guignes that we owe the discovery of this fact, the importance of which is evident. He revealed to Europe what he had learnt in Chinese books. These books speak of a country called Fou-Sang, situated at a distance, to the east of China far beyond the limits of Asia. De Guignes did not hesitate to identify it with America. To the proofs drawn from the Chinese books, he added some isolated and hitherto forgotten facts which were borrowed from Europeans, from George Horne, Gomara, etc.

The work of the French Orientalist was received with a very singular, yet accountable repugnance. Apart from the mistrust excited by every unexpected discovery, many people were annoyed to find that Europeans had been preceded by Asiatics in the New World ; it seemed to them to be dethroning Christopher Columbus. A Prussian, who had become a naturalized Frenchman, gave the support of his great learning to all who required no more than the contradiction of the fact and it was, almost unanimously agreed that De Guignes had deceived himself. More justice is now done to him, *and anyone who will study the question in an unprejudiced spirit, cannot but acknowledge that he is right.*

Klaproth held that Fou-Sang was nothing else than Japan. He forgot that the country of which the Chinese writers spoke contained copper, gold and silver, but no iron. This characteristic, which is inapplicable to Japan, agrees, on the contrary, in every respect with America. To support his assertion, he maintained that the Chinese could neither recognize their direction nor measure distances in their voyages with precision. He forgot that they were acquainted with the compass 2000 years before our era, and that they possessed maps far superior to the vague conjectures of the Middle Ages.

As to the supposed error in distance of which Klaproth speaks, there was no such thing. Paravey informs us that Fou-Sang was placed at a distance of 20,000 Li from China. Now a Li, according to M. Pothier is equal to 444.5 metres (486 yards). In following the course of the Kouro-Sivo, these numbers would exactly bring us to California, where the abandoned junks were stranded; they prove what was indicated by the theory, that this current had been the route for voyages to and from America.

Buddhism in Peru.—But did the Chinese then extend their voyages as far as Peru? This can hardly be doubted after the preceding testimony, and after that which is contained in the *Geografia del Peru* by Paz Soldan. The following is the translation of a passage for which I am indebted to M. Pinart : "The inhabitants of the village of Eten in the province of Lambayeque, and the department of Libertad seem to

belong to a different race from those of the surrounding countries. They live, and inter-marry, only amongst themselves, and speak a language which is understood by the Chinese, who have been brought to Peru during the last few years”.

The Chinese book studied by De Guignes and Paravey speak of religious missions, which towards the close of the fifth century, left the country of Ki-Pin to carry to Fou-Sang the doctrines of Buddha. The researches of M. G. d'Eichthal have fully confirmed these accounts. The strongest resemblances have been pointed out between the monuments and the Buddhist figures of Asia and the same products of American art. The comparison of legends had led the author to the same result.

Finally, according to an Encyclopaedia, from which M. de Risny has translated a passage, the Japanese were acquainted with Fou-Sang, which they called Fou-So, and with the missions which had left the land Ki-Pin for that country. Although its real position must still be doubtful, they show that Fou-So and Japan are two different countries.

Ships With Merchandise.—To this formal testimony derived from the Chinese, we must add that of Europeans. The first is Gomara, who witnessed the conquest of Mexico, and was a contemporary of the expedition which followed. He tells us that companions of Francesco-Vasquez de Coronado, in sailing up the Western sea as far as 40 N. lat., met with ships laden with merchandise, which as they were led to understand by the sailors, had been at sea for more than a month. The Spaniards concluded that they had come from Cathay or Sina, (China).

Indians' Home In Tibet.—The primary object of the ships in question was evidently that of commerce. Such pacific relations did not, however, always exist between the native Americans and the strangers from the west. This is proved by the testimony of an Indian traveller, preserved by Le Page du Prat. Monacacht-Ape (the pain-killer) was certainly a remarkable man. Impelled by the desire which drove Cosma from Koros to Tibet, the wish to discover the original home of his tribe, he went at first in a north-easterly direction as far as the mouth of the St. Lawrence, returned

to Louisiana and started again for the north-west. Having ascended the Missouri to its source, he crossed the Rocky Mountains and reached the Pacific Ocean by descending a river, which he called the beautiful river, and which can be no other than the Oregon.

There he heard of white, bearded men, provided with arms hurling thunder, who came every year in a great boat to look for wood which they used for dyeing and carried off the natives to reduce them to a state of slavery. Moncacht-Ape, who was acquainted with the natures of firearms, advised his friends to prepare an ambuscade. The plans which he suggested were a complete success. Several of the aggressors were slain. The Americans at once saw that they were not Europeans. Their clothes were quite different, and their arms more clumsy, while their powder was coarser, and did not carry so far. Everything tended to show they were Japanese, accustomed to make descents upon this coast of America exactly similar to those undertaken by some crews in search of sandal wood in Melanesia, who seize the blacks whenever they have an opportunity, and give them up to cotton planters under the name of coolies.

The narrative of Moncacht-Ape was given in the year 1725, three or four years before the discovery of the Behring Straits, and more than thirty years before European voyages had acquainted us with the north-west of America. The exact details which he gives as to the general direction of the coast, and of its bend at the peninsula of Alaska, are a sure proof of the correctness and truth of this narrative. Thus, however much it may wound European pride, we must acknowledge that the Asiatics knew and, in different ways, explored America long before Europeans.

BOATS TO AMERICA

No Spontaneous Origin.—Elliot Smith writing in "Elephants And Ethnologists" (P. 105) beautifully refutes the theory of spontaneous generation of similar customs all over the world. He writes : One of the most surprising phenomena in modern ethnological speculation is the persistent refusal on the part of the believers in the fashionable dogma of the spon-

taneous generation of customs and beliefs to give adequate recognition to the tremendous significance of the admitted facts of man's early wanderings in Oceania. This repression of inconvenient evidence becomes more intelligible when it is realised that no one with any sense of consistency and logic could seriously study the facts of maritime enterprise in the Pacific and retain his simple faith in the independent origin of similar customs and beliefs in the Old and New Worlds. Yet the evidence in confirmation of the reality of the exploitation of the whole of Ocenia many centuries before the intrusion of Europeans into that area is abundant and precise. I do not propose to discuss the writings dealing with this problem, because the reader will find a concise summary of them (with a voluminous bibliography)* in Dr. Georg Friederici's important memoir. He says there are many reasons to suggest that the movement of seafarers from Further India out into Oceania began very early, and that it lasted many centuries or even millenia, during which the spread was slow and gradual. He assumes that as the Polynesian language is devoid of Sanskrit elements, the migration into the Pacific must have left Indonesia themselves, suggests the need for caution in using the arguments from philology.

The ancient mariners who made their way into Polynesia discovered and settled in almost every islet on that vast expanse of ocean. The widely scattered islands were discovered either by accident or as the result of deliberate exploration; and we know sufficient of the traditions of the peopling of the Pacific to be certain that both factors played a part in the process.

Is it at all likely that seamen who wandered as far as Easter Island, Hawaii and New Zealand refrained from going farther East? Is it not certain that for every boat which chanced to reach Easter Island, there must have been hundreds, if not thousands, that missed it and passed on to the American Coast? That this actually happened by the nature of the earliest culture of Mexico, Central America and Peru.

* (1. Malaio-Polynesische Wanderungen, Vortrag gehalten auf dem XIX Deutschen Geographentage zu Strassburg i.F., 4 Juni, 1914).

its unmistakably Indian aspect and the equally distinctive traits revealing the influence of Indonesia, Cambodia and Melanesia.

But many ethnologists who admit these considerations are restrained from accepting all the implications because they find difficulties in the details of the mechanism of cultural transmission. Sufficient attention has not hitherto been given to the well-authenticated cases of extensive journeying by native boats. There is the instance of a boat which remained at sea for five months, its passengers surviving on a diet of sea-animals (including shark) and rain water. A boat from Mangareva in the Paumotus travelled 3,700 nautical miles until it reached Sikayana, east of Malaita, in the Solomons. Had this vessel travelled an equal distance east instead of west from Mangareva it would have reached America. A boat from the Carolines is known to have travelled 2,700 kilometres against the wind; and it is not an uncommon incident in Polynesian experience for boats out of their course to travel from one to two thousand sea miles. Other information and bibliographical reference the reader will find in Friederici's memoir. But I have quoted enough to emphasise the fact that during the many centuries of such far-flung journeyings many thousands of boatloads of immigrants must have arrived on the Pacific coast of America, bringing with them a variety of contributions from the civilisations of the Old World.

Friederici says the Polynesians often travelled with the definite intention of colonising and therefore took their wives and children with them

Boat Carried 300 Passengers.—During the zenith of their power, probably between 700 and 1200 A.D. (a date which coincides in a remarkable way with the culmination of civilisation both in Cambodia and America) every Polynesian group knew of some with which it kept in touch by regular communication. Voyages of several days in double-boats between Samoa, Tonga and Fiji were quite common up to the time of the European intrusion into the Pacific.

The boats in which these voyages were made attained a great size, sometimes as much as 130 feet in length, and were capable of carrying as many as two or even three hundred passengers. For long voyages they were provisioned with living

domestic animals, fish, fruit, preserves, etc.; water was carried in bamboos. Fish, as a rule eaten raw, was caught on the way.

Friederici traces the history of the development of different types of ships in Polynesia and calls attention (P. 20) to the fact of far-reaching significance that a wooden raft of Mangareva style, with double masts side by side, and sail spanned between them in the Paumotu fashion, was found upon the coast of the Inca empire. This sail between double masts is the only authentic pre-Columbian sail in America. Pre-Columbian double boats were also known upon the Pacific coast of Central America. Friederici gives references to other records in corroboration of this and traditions of the aboriginal Americans themselves concerning double-boats.

After referring to extra-ordinary large number of ethnological parallels between America and Oceania, the similarity of their boats, the traditions suggesting contact, and the names, Kumara and Ubi for two important food plants common to the New World and Polynesia, and further in view of the fact that the Polynesians are known to have had the ways and means for reaching America by water, Friederici says all doubt vanishes that they actually did so.

The sole reason for the refusal to admit that the Copan sculptures and the pictures on the Maya codices are Indian elephants is due to the fact that such an admission would destroy the whole foundation of the doctrine of the independent evolution of American culture. I am not claiming that ethnologists on the two sides of the Atlantic are wittingly guilty of this deception; it is a case of the unconscious repression of an awkward fact. Having adopted as a rigid dogma, to which they cling with quasi-theological fervour, the belief that the civilisation of the New World was developed without any help or even prompting from the Old World, it is clearly impossible for them seriously to consider even the possibility of an Indian elephant being represented on American monuments. Therefore, without even examining the evidence that is fatal to their creed they simply shut their eyes to it and refuse to admit a patent fact.*

*For a remarkable collection of analogous attempts to defy the clear meaning of evidence by appeals to dogma, see Andrew Dickson White,—History of the Warfare of Science with Theology.

CHAPTER XII

BUDDHISM IN AMERICA

The Buddhist temples of Southern India, Ceylon and the Indian Archipelago correspond with exactness with those of Central America. —Squier in "Serpent Symbol".

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The great temple of Buddha in Java might readily be mistaken for a Central American temple.—Sir Stamford Raffles in "The History of Java".

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M. Gustave d. Eichthal, wrote a series of essays in the Revue Archæologique, 1864-65, in which he collated the evidence and favoured the theory of Buddhist influence in Ancient America.

* * * * *

Buddha, the true messenger of peace, undoubtedly commands greatest reverence and popularity in this peace-thirsty world. The number of his followers too is the largest in the world. (The Hindus and the Buddhists together number about 700 millions).

Of all the religions of the world Hinduism and Buddhism (two branches of the same tree) can claim to have had a most peaceful penetration all over the globe. In the two great Indian faiths, Hinduism and Buddhism, the crest-jewel of all virtues, embodying the quintessence of this universal religion of love, has from time immemorial been considered to be Ahimsa,* harmlessness, non-violence—India's greatest gift to humanity.

Buddhism can be described truly as a religion of love. It was therefore, natural that Buddhism spread all over the Universe. Today China, Japan, Siam and Burma seem to be only countries where Buddhism is a living religion but there was a time when Buddhism held sway all over the world and its influences reached Persia, Greece, Egypt and Europe on the one hand and Japan, China, Mexico, Peru and the United States of America on the other.

* Ahimsa, however, permits the right of self-defence.

In Greece and Persia.—Buddhism was once a flourishing religion in Media, Parthia and Persia, according to Bhikkhu Metteyya*.

In the heart of the golden Isle of Lanka, Suvannamali, the Maha-Thupa stands in trance-like beauty. It is as though a supreme Buddha were alive. The faithful come in thousands, offer flowers to Him who is the Light of the Universe, and wish the whole world well. Their hearts are full of love and pity.

Here, in the shadow of the Suvannamali, the mind is filled with noble images of the past. One thinks of the foundation-laying ceremony of this Great Fane, to honour which Arahants came from Rajagaha, Isipatana, Savatthi, Vesali, Kosambi, Ujjeni, Pataliputta, Kasmira, Pallavabhogga, Alasanda, Vinjha, Buddha Gaya, Vanavasa and Kelasa. (Mah. Ch. 29, verse 30—43).

"From pallavabhogga came the most wise Thera Mahabodhi, together with four hundred and sixty thousand Bhikkhus." (Mahavamsa, Ch. XXIX, Verse 38).

As do the inscriptions of Asoka so does this account of the Mahavamsa also show that the Sasana was established in most distant lands at that very early date. For Pallavabhogga is Persia and Parthia, and Alasanda, the renowned capital of Egypt under the Ptolemies.

Hiuen-Tsang tells us that the Sacred Bowl of the Blessed One was treasured by the King of Persia and that there were Sangharamas with several hundred monks. "In former times," says Alberuni, the Arabian historian, "Khurasan, Persia, Irak [Mesopotamia], Mosul, and the country up to the frontiers of Syria were Buddhistic."

"The example of right living and right thinking which had been set by generations of the Buddha's devout disciples," writes Mr. E. B. Havell, "had been an inspiration to many religious teachers. Hiuen-Tsang gives some indication of the western extension of Buddhism in his time by the mention he makes of Hinayana [Theravada] monasteries in Persia."

In Parthia were discovered gold coins which bore the image of the Blessed One together with His name in Greek letters.

*The Mahabodhi.

In China, Anshi-Kao, the noble "Parthian Prince," who translated numerous *Pali suttantas* is still honoured.

Of yore, Persia was designated *Ariana*, the land of the Aryans. In the *Rajatarangini*, it is referred to as *Aryanaka*. (*Rajatarangini*, IV., 367).

The history of this ancient land is a long one. To this day, there exists the tomb of Cyrus, the first King of Persia, who created an empire which ruled a great part of the then known world. The powerful Darius (Skt.=*Dharayavasa*; Pers.=*Darayavaush*) consolidated this empire by creating a new and organized administration; he invaded Scythia, crossed the Danube and marched far into the interior of modern Russia. Under him, even Thrace and Macedonia became subject to the Persian Empire. The most flourishing period in the history of the Ionian Greeks was that during which they were subject to Persia.

Between the Indians, the Sinhalese, the Persians and the Parthians, there was a very close kinship, in blood, in culture, and in spiritual heritage.

Great influence was exercised by the Pallavas on many nations, including the Greeks, the Romans and other peoples of Europe. The language of the Pallavas was known as *Pah-lavi* or *Pehlevi*. About the sixth or the seventh century a life of the Lord Buddha was composed in this language, and later it was translated into Arabic and Syriac. Still later, the work was translated into Georgian, Greek, Hebrew, Ethiopian, Armenian and Slav. Various other versions were made from a Latin text translated from the Greek. Since 1220 there have been adaptations of the story in German.

Buddhism in the United States.—Mr. Thomas Wilson, Curator of the Department of Prehistoric Anthropology in the United States National Museum, who made a scholarly research on the romance of the Swastika and its presence in the United States and other parts of America, writes in *The Swastika*, page 881 :

There can be no doubt of these figures being the genuine Swastika and that they were of aboriginal workmanship.

Their discovery immediately suggests investigation as to evidences of communication with the Eastern Hemisphere, and naturally the first question would be,—Are there any evidences

of Buddhism in the Western Hemisphere. When I found a few days ago, the two before-described representations of Swastikas, it was my belief that no reliable trace of Buddha or the Buddhist religion had ever been found among the aboriginal or prehistoric Americans. This statement was made, as almost all other statements concerning prehistoric man should be, with reserve, and subject to future discoveries, but without idea that a discovery of evidence on the subject was no near. In searching the U. S. National Museum for the objects described in the Second Annual Report of the Bureau of Ethnology under the title of "Art in Shell Among the Ancient Americans," the writer discovered a neglected specimen of a mutilated and damaged shell, found by Mr. Emmert, an employee of the Bureau of Ethnology, in the year 1882. Its original field number was 267, Professor Thomas's 6542, the museum number 115562, and it was found in the Big Toco mound, Monroe County, Tenn (U.S.A.). It is not figured or mentioned in any of the Bureau reports. It is greatly to be regretted that this shell is so mutilated. In its present condition no one can say positively what it is, whether a statue of Buddha or not; but to all appearance it represents one of the Buddhist divinities. Its material, similar to the hundred others found in the neighbourhood, shows it to have been indigenous, yet parts of its style are different from other aboriginal North American images. Attention is called to the slim waist, the winged arms, the crossed legs, the long feet, breadth of toes, the many dots and circles shown over the body, with triple lines of garters or anklets. All these show a different dress from the ancient North American. The girdle about the waist, and the triangular dress which, with its decorations and arrangement of dots and circles, cover the lower part of the body, are to be remarked. While there are several specimens of aboriginal art from this part of the country which bears these peculiarities of costumes, positions, appearance, and manner of work, showing them to have been in use among a portion of the people, yet they are not part of the usual art products. There is a manifest difference between this and the ordinary statute of the Indian or of the mound builder of that neighbourhood or epoch.

It is not claimed that this shell proves the migration of Buddhism from Asia, nor its presence among the North American Indians. "One swallow does not make a summer." *But this figure, taken in connection with the Swastika, presents a set of circumstances corresponding with that possibility which goes a long distance in forming circumstantial evidence in its favour.*

M. Gustave d'Eichthal wrote a series of essays in *Revue Archæologique*, 1864-65, in which he collated the evidences and favoured the theory of Buddhist influence in Ancient America.* Other writers have taken the same or similar views and have attributed all manners of foreign influence, concludes Mr. Wilson.

Authentic Evidence.—Mr. Wilson continues :

There can be no doubt of the authenticity of these objects, nor any suspicion against their having been found as stated in the labels attached. They are in the museum collection, as are other specimens. They come unheralded and with their peculiar character unknown. They were obtained by excavations made by a competent and reliable investigator who had been engaged in mound exploration, a regular employee of the Bureau of Ethnology, under the direction of Prof. Cyrus Thomas during several years, and always of good reputation and unblemished integrity. They come with other objects, labelled in the same way and forming one of a series of numbers among thousands.

Its resemblance to Buddhist statues was apparently undiscovered or unrecognized, at least unmentioned, by all those having charge of it, and in its mutilated condition it was laid away among a score of other specimens of insufficient value to justify notice or publication, and is now brought to light through accident, no one having charge of it recognizing it as being different from any other of the half hundred engraved shell theretofore described. The excavation of Toco mound is described by Professor Thomas in the Twelfth Annual Report of the Bureau of Ethnology, pages 379—384.

Mr. Wilson concludes :

*I have secured a complete set of these articles and will publish them in my book "Buddhism in America"

Association of discovered objects is one of the most important means of furnishing evidence in prehistoric archaeology. It is deemed of sufficient importance in the present case to note objects from Toco mound associated with the Buddha statue.

He gives the whole list which includes conch shells, one ornamented bowl with scalloped rim, a polished stone hatchet, lot of shell beads, lot of red paint, two shell gorgets (one painted with Swastika) and shell ornaments.

Those interested in further details may please refer to p. 884 of Mr. Wilson's *Swastika*, published by the Smithsonian Institution, United States National Museum.

Buddhism in Mexico.—Mexico and several other Central American countries have legends of Buddha's visit and footprints of Buddha as mentioned in the first chapter. But there is definite evidence supplied on the subject by Professor F. W. Putnam, who reports having found in the jungles of Handuras a large stone sculptured after usual Central American style. The legs are crossed, the feet brought up, the arms hang down from the shoulders, with extended forearm and outspread palm, all in the usual attitude of Buddha, which it greatly resembles.

A seated figure with legs crossed, in the position of Buddha, from Mexico, is in the museum at Berlin, and figured in *monuments del Arte Mexicano Antique* by Penafiel.

Buddhist Scenes in Mexico.—Elliot Smith in his scholarly work *Elephants and Ethnologists* gives yet another clear evidence of Buddhist influences in Mexico.

He writes :—At the Oxford meeting of the British Association in 1894 the late Sir Edward Tylor once more made a damaging onslaught on the theory so closely connected with his own name. In a communication on *Mythical Beliefs as Evidence in the History of Culture*, he called attention the complete identity of the experiences of the soul in four scenes of the Buddhist purgatory, depicted on Japanese temple scrolls, and those of the Mexican journey to the Spirit land in the *Astec Vatican codex*, and rightly used them as irrefutable evidence that the pre-Columbian culture in America took shape under the Asiatic influences. This was a characteristically honest action, typical of the man, frankly to seek the truth, even if

in doing so, he had to cite evidence that was apt to destroy the very foundations of his own ethnological beliefs. But not content with recording this case and drawing the influence "that the appearance of analogies so close and complex of Buddhist ideas on Mexico constituted a correspondence of so high an order as to preclude any explanation except direct transmission from one religion to another," he also emphasised once more the importance of "Humboldt's argument from the calendars and mythic catastrophies in Mexico and Asia," and to the metal-work and games. To use his own words, he "expressed the opinion that on these cumulative proofs, anthropologists might well feel justified in treating the nations of America as having reached their level of culture under Asiatic influence.

American Temples Resemble Buddhist.—Further unchallengeable evidence of Buddhist influences on America and especially on American temples is provided by Squier in his book "Serpent Symbol", published a hundred years ago.

This famous research scholar has held that Buddhist temples of Southern India, Ceylon, Java, etc., "correspond with great exactness in all their essential and in many of their minor features with those of Central America."

In Java and Central America.—Sir Stamford Raffles writing on the subject in the second volume of "History of Java" emphatically declares, "The great temple of Bora-Bodu (Great Buddha) might readily be mistaken for a Central American temple."

Ceylon and Central America.—Squier definitely asserts that several structures at Palenque (Central America) completely correspond with the dagobas of Ceylon.

Del Rio, who made excavations in Central American temples, writes :

In their interior structure as well as in their exterior form, and obvious purposes, these buildings correspond with great exactness to those of Hindustan and the Indian Archipelago.

A detailed summary from Squier's book is given in a note to the second chapter of this book.

Buddhist Custom in S. America.—The reader's attention is also drawn to the observance of an ancient Buddhist custom

in South America by the Inca rulers of Peru. This custom is fully discussed in the chapter "Children of the Sun" (p. 149).

These various pieces of evidence relating to the influence of Buddhism on America are, mere fragments but the author expects to present a complete picture in the near future after an elaborate research on the subject.

Hinduism and Buddhism.—Before I conclude this chapter I want to draw the attention of the foreign reader that Hinduism and Buddhism are essentially one.

Buddhism and Hinduism are the two branches of the same root. In fact, they are identical. The Hindus regard Lord Buddha as an incarnation of God. Even to-day the name Lord Buddha is remembered on every religious and auspicious occasion and also at the beginning of many a ceremonies, as for instance, "*Aryavartaik deshe Buddhavatare etat Karma aham Karishye*".

The teachings of Lord Buddha usually consist of the same precepts which are found in other high class Aryan literature such as the Gita. Buddha himself observed that he was preaching Arya Dharma—eternal religion. But in his teachings prominence is given to the attainment of Nirvana or salvation. And so he has laid great emphasis on the virtues of renunciation, detachment and perfect control over mind and senses.

Gems from Buddhism.—Some teachings of Lord Buddha from his work "Dhammapada" are cited below. On reading them the reader will see in what beautiful words he preached the ancient Arya Dharma in the Pali language of that time :—

As long as the evil deed done does not bear fruit, the fool thinks it is like honey, but when it ripens, then the fool suffers grief.

An evil deed, like newly drawn milk, does not turn (suddenly); smouldering, like fire covered by ashes, it follows the fool.

Those who have not lived a disciplined life, who have not acquired wealth in the days of their youth, perish like worn out herons dying in a pond from which all fish have fled.

Let him raise the self by the self and not let the self become depressed ; for verily is the self, the friend of the self, and also the self the self's enemy.

Self is the lord of self, who else could be the lord ? With self well subdued, a man finds a lord such as few can find.

As a solid rock is not shaken by a (strong) gale, so wise persons remain un-affected by praise or censure.

The self is the friend of the self of him in whom the self by the self is vanquished ; but to the unsubdued self (Literally, the non self) the self verily becometh hostile as an enemy.

The King of Death does not see him who looks upon the world as one would regard a bubble (of water) or a mirage.

Look upon the world as you would on a bubble, look upon it as you would on a mirage ; the king of death does not see him who thus looks down upon the world.

Come, look at this world, glittering like a royal chariot : the foolish are immersed in it, but wise do not touch it.

The world is dark, few only can see here, a few only go to Heaven, like birds escaped from the net.

Health is the greatest of gifts, contentedness the best riches ; trust is the best of relationships, Nirvana the highest happiness.

Speak the truth, do not yield to anger ; give, if thou art asked for little ; by these three steps thou will go near the gods.

A man does not become a Brahmana by his plaited hair, by his family or by birth ; in whom there is truth and righteousness, he is blessed, he is a Brahmana.

He, who controls his hand, he who controls his feet, he who controls his speech, he who is well controlled, he who delights inwardly, who is collected, who is solitary and content, him they call Bhikshu.

Him I call indeed a Brahmana who does not offend by body, or thought, and is controlled on these three points.

FROM THE GITA

The Buddhist teachings are so similar to that of the Gita (The Hindu Bible). Lord Krishna says :—

Who so forsaketh all desires all
goeth onwards free from yearning
selfless and without egoism he goeth
onwards free from yearnings selfless
and without egoism he goeth to Peace

This is the Eternal state, O son of Pritha ! Having attained thereto, none is bewildered. Who even at the death hour, is established therein, he goeth to the Nirvana of Eternal.

The peace of the Eternal lies near to those who know themselves, who are disjoined from desire and passion, subdued in nature, of subdued thoughts.

CHAPTER XIII

THE LESSON WE MUST LEARN

I deem it my duty to warn my countrymen to learn a lesson from the blunders of the Hindus in India and America which led to their subjugation to foreign yoke. The entire history of the defeat of Indian races in America at the hands of the Christian invaders furnishes a sad parallel to the subjugation of the Hindus in India. Thus, the factors that led to the defeat of the most civilised people in America and India were exactly the same ; namely, (1) poor diplomacy, (2) inferior weapons, (3) lack of unity, the result of the caste system, mutual jealousies and treachery of several tribes, (4) lack of organisation, (5) and last, but not least, the failure to realise the full meaning of the fundamental differences between the Hindu culture (that prevailed in India and America) and the nomad and barbarian cult of the hungry invaders who were lured to India and America by the huge accumulation of wealth and riches in both these great centres of civilisation. Such huge accumulation of wealth always result in the degeneration of nations, but the greatest drawback of the Hindus and the Indians in America is lack of diplomacy.

A handful of Englishmen came to India as traders and became rulers of the world's richest country. Similarly Cortes,

a Spanish bandit, with barely four hundred companions, landed in Central America as self-styled ambassador of the King of Spain (who had never heard of Mexico or Cortes), and by deceit, treachery and misuse of hospitality became the master of Mexico and owner of gold worth billions.

The simple-hearted ruler of Mexico trusted a bandit as a real ambassador and sent instructions to various Governors to give Cortes every facility to reach the capital. Thus the way of the invader was strewn with flowers, and Montezuma, the ruler of Mexico, lost his life and country as a result of his poor diplomacy. A similar tragic drama was repeated in South America, where the Inca (Surya Vanshi) ruler was observing fast and extending hospitalities to the Spanish bandits, who here also, posed as ambassadors of the Spanish Emperor.

Our main defect has been that we have been too peace-loving. Peace is good, but peace at all costs is cowardice ; it is the peace of the dead.

We have failed to realise the fundamentals of the cult of the Christian invaders (who relies mainly on force—what a sad reflection on the noble teachings of Jesus Christ !). Mere faith in 'Truth and Justice' will not save us from destruction. What we need is a sound national policy that will enable us to live like men among men.

'No Truth, No Justice'—We have become such extreme pacifists that, despite receiving kicks for a couple of centuries, we continue to appeal to the invader in the name of 'Truth and Justice.' But where is truth and where is justice in this world ? The world follows the law of the jungle—the survival of the fittest. Look around and see what happened in the last ten years alone in Asia and Europe. How many nations have been strangled ? Where is truth and justice ?

Earth is sick and Heaven weary of the hollow words
Which States and Kingdoms utter when they talk of
Truth and Justice.

Some nations think that the world is a theatre for their exploits ; and when they find any other State prosperous and enjoying a place in the sun, they design and they conspire to

bring it under subjection. History is full of such instances. Some nations live on 'robbery.' Such Nations are known in International Law as "Robber-States." There is not one nation on the face of this earth which had extended its dominions and colonies by lawful conquest. Gospel, trade, tariffs, concessions, balance of power, etc., have been some of the cloaks under which nations have robbed and conquered sister-nations. By such false preferences, a considerable portion of the habitable globe has been enslaved. As long as some nations continue to exploit other nations there can be no peace in the world, because other nations feel the urge to copy the successful exploiters.

Chinese Sage's Advice.—Only those "whose brain has been reduced to pulp", as Pandit Jawaharlal Nehru has put it, "will doubt that India and, in fact, the entire East has suffered enough from pious idealism and pacifism." We must, therefore, say good-bye to it. Instead we must follow the advice of the Chinese sage, Chang Chih Ming, who in 1898 laid down the following five imperatives for his countrymen :

- (1) Know the shame of not being free and strong like Japan, Turkey and Siam.
- (2) Know the fear that we will become as India, Anam, Burma, Korea, Egypt and Poland.
- (3) *Know that if we do not change our customs, and reform our methods, we cannot utilise the modern implements of war.*
- (4) *Know what is important ; the study of the old is not urgent. The call for men qualified in the knowledge of modern warfare is pressing.*
- (5) *Oriental learning is for the guidance of the soul ; Western learning is for practical use.*

F I N I S

APPENDIX

MEXICAN AUTHOR'S VERDICT

Mr. Cuara Rubias, prominent Mexican author writes :

Speculations, however wild and baseless, continue to plague the serious students of ancient history, art and anthropology; the scientific world is now sharply divided into "diffusionists" (those who believe in an early diffusion of Asiatic and Pacific cultural traits through America) and "isolationists" (those who claim that all Indian culture was a local development). There are of course extremists in both camps. G. Elliott Smith traced the origins of all culture to Egypt and saw elephants, complete with mahouts, in the Maya Stelae of Copan; Ameghino believed that man originated in the Argentine pampas, whence he spread to populate the world. On the other hand, the most intolerant of the "isolationists" reject all evidence and see in the "diffusionists" an effort to rob the Indian of the glory of reinventing culture all by himself.

Arguments for and against both theories are strong, but the "isolationist" camp has been losing ground in the last few years because through the endemic, and for the most part superficial, comparison between Old World and American cultures has subsided, more substantial and striking similarities have been pointed out by more serious historians and archaeologists. This tendency culminated in 1949, at the Congress of Americanists held in New York, where "diffusionism" spoke with renewed vigour in a disturbing exhibition entitled *Across the Pacific : Did the Ancient Civilizations of the Far East contribute to American Indian Civilizations?* prepared for the occasion by the American Museum of Natural History and presenting an overwhelming mass of Asiatic-Pacific-American parallels (Ekholm, 1950). The distinguished anthropologists present heatedly argued the pros and cons of the subject and cautiously named a committee to give it further study. The findings of

the committee of scholars not being available, a review of the case is presented here, beginning with what anthropologists believe.

Man supposedly crossed from Asia into America at a relatively late date, some fifteen thousand years ago, over the natural land bridge of Bering Strait and the Aleutians, which became free of ice at the end of the Quaternary. These Asiatics were still in a Stone Age state: they lived in caves and shelters and hunted wild animals with the aid of dogs and crude darts tipped with splinters of stone and bone and propelled by spear-throwers. They had to move south constantly to find new happy hunting grounds and to escape the raw climates of the northern land, each successive wave pushing the other farther and farther south until they had spread all the way from Alaska to Tierra del Fuego. For some reason that the anthropologists did not explain, soon after the arrival of the new immigrants all communication with their home in Asia was cut off. Furthermore, these people must all have been of the same stock, for it was dogmatically asserted that they eventually developed into a homogeneous race, the American Indian, who then set about the task of reinventing all culture and duplicating in, say, two thousand years what man in the Old World took about six millennia to invent. Such is the essence of the rather over simplified and comfortable theory generally accepted by anthropologists to explain the origins of the American Indians.

* * * *

The endless similarities between the Old World and the New and the presence of the most varied physical traits in the Indians have been rationalized by Gladwin (1947) into the most elaborate existing theory on the question of American origins. He believes in no less than six successive migrations: (1) Australoid, (2) Negroid, (3) Algonquin, (4) Eskimo, (5) Mongoloid, and (6) Melanesian-Polynesian.

* * * *

However controversial and "heretical" the theory of Heine-Geldern may be, it is thus far the most scientific and conscientiously built. I have attempted to reduce it to the traditional nutshell in the chart (next pages).

I have always been struck by similarities in the concepts and styles of the arts of America, eastern Asia, and the South Seas, and have become hopelessly guilty of subversive diffusionist convictions. The theories of Rivet, Gladwin, Heine-Ge'dern, and others have all helped to clarify my own impressions on the matter of cross-Pacific contacts. To present my case I shall begin with a selected list of art motifs and cultural concepts common to the Old World and the New:

DNIESTRO-DANUBIAN STYLE

The Bronze Age style from south-west Russia, Romania, Transylvania, and the north Balkans. Represented by spiral motifs and bronze-castings came to China probably about 1800 B.C.

"OLD PACIFIC STYLE"

The probable native style of east Asia (3rd millennium B.C. or before), represented by totemic posts, bilateral representation (and perhaps "hockers").

SHANG STYLE

→ Early Bronze Age of north China. 1700-1100 B.C.



EARLY CHOU STYLE

Result of the amalgamation of Shang style and local elements from West China. 1100-750 B.C.



LATE CHOU STYLE

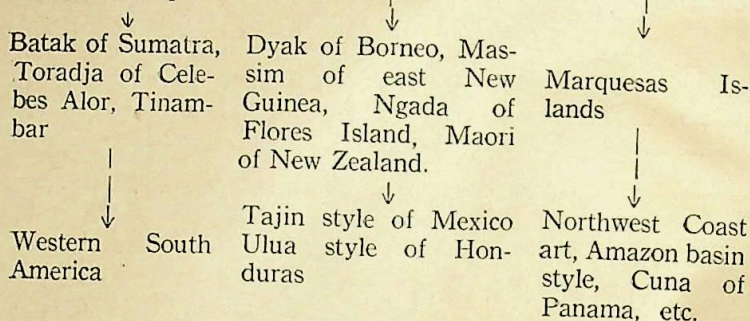
→ Early Chou with later Danubian and Caucasian elements, 750-200 B.C.

DONGSON STYLE

Bronze Age of southeast Asia, with local styles of Indo-China, 750 BC-AD 100.



Widespread influences in Malaysia, Melanesia, and Polynesia, reaching the Americas through various channels and at various times. Examples :



(Chart illustrating the Heine-Geldern theory)

* * * *

From India to Mexico

The Makara motif, a serpent head with upturned snout and with a human face in its mouth, from India, Java, Bali, and Sumatra, is comparable to the Mexican Xiuhcoatl, the fire serpent on the Aztec Sun Stone.

* * * *

All sorts of architectural elements are common to Mexico, Gautemala, India, Jawa and Indo-China, the most striking of which are the pyramids with receding stages, faced with cut stone, and with stairways leading to a sanctuary on top, also of stone; in many there are surprising common traits such as serpent columns and banisters, vaulted galleries and corbeled arches, attached columns, stone cut-out lattices, and Atlantean figures, which are typical of the Puuc style of Yucatan. The most striking and highly specialized of these traits is the lotus motif interspersed with seated human figures common to Chichen-Itza and Amaraviti, southern India. Amaraviti is dated about the second century of our era, but it exercised a powerful influence over the Hindu-Buddhist art of Cambodia, Champa, and even modern Bali. It is significant that temple pyramids

in Cambodia do not antedate the eighth century, and only become important in the ninth and tenth centuries, a time coinciding with the beginning of the Puuc period of Yucatan (Heine-Geldern and Ekholm, 1951).

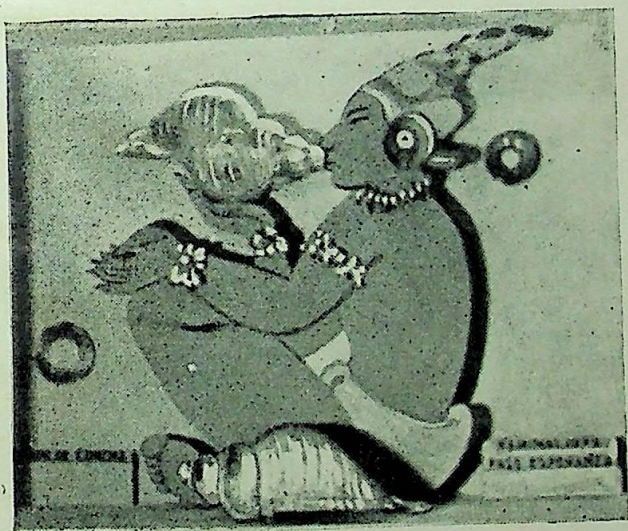
Indian Games in Mexico

Games such as the pachisi of India and the Mexican patolli, the volador game, mirrors of pyrite, betel and coca-chewing, with lime and tobacco, as well as gourd containers for the lime; shell money; birchbark shelters and canoes; and the identical containers of birchbark with curvilinear scraped design from Siberia and North America; string crosses as prayers from Tibet, India, Assam, Mexico, and Peru; the custom of fishing with poison; shell fishhooks; the use of agricultural terraces in Southeast Asia, Peru, and Bolivia; and—last, but not least—the cultivation of cotton, practised since early times in Asia and America (Hutchinson, 1947). It has been claimed that even maize, that most typical of American cultivated plants, was in use in Asia before Columbus came to this continent (Stoner and Anderson, 1949).

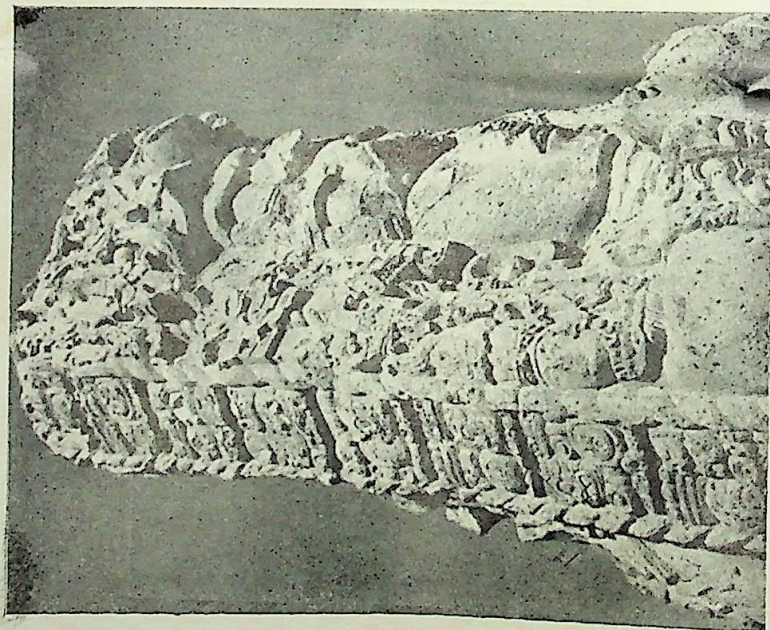
ILLUSTRATIONS



A Mexican painting depicting God Siva's Rudraksh necklace.



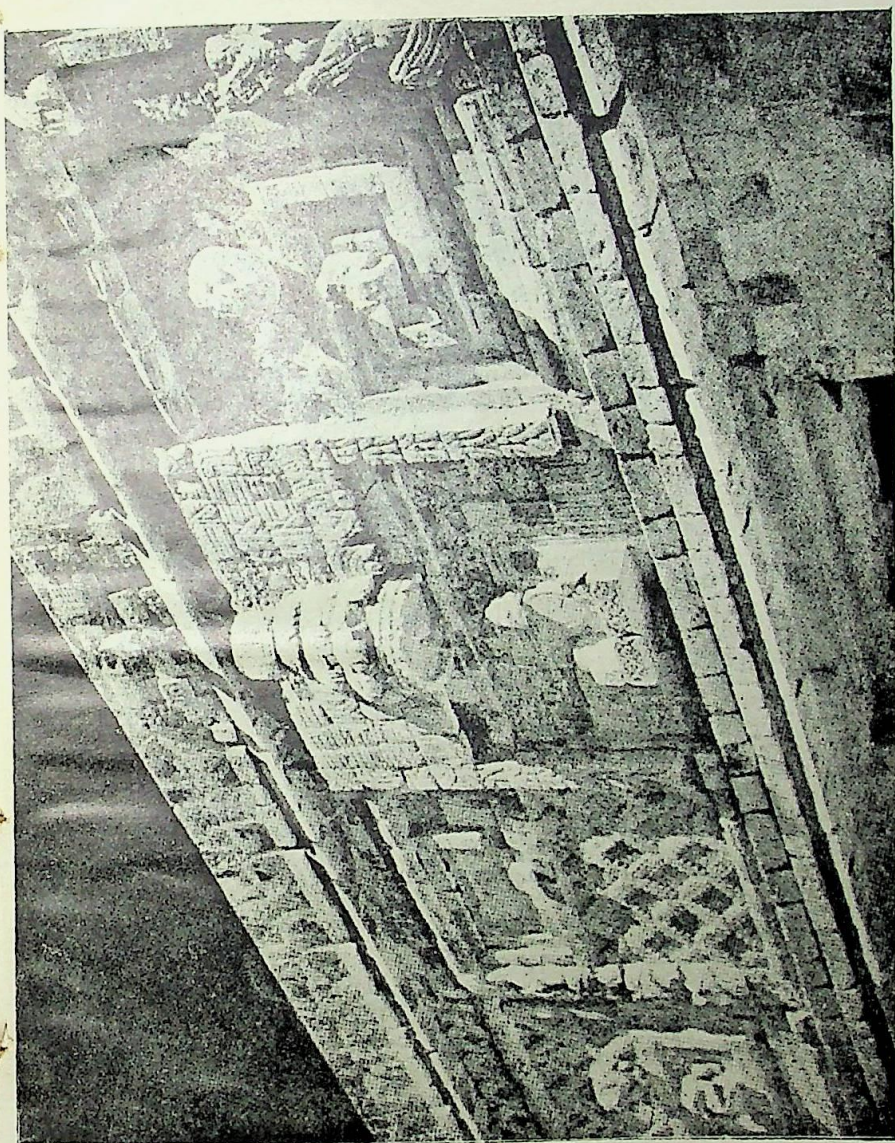
The Conch Shell (Shankha) always called the people to prayers in all American temples.
CC-0. Nanaji Deshmukh Library, BJP, Jammu. Digitized by eGangotri



A God in Western Mexico, reminiscent of Elephanta Trimurty near Bombay.



Ear-rings were widely used in South America as among a sect of Yogis in North India.

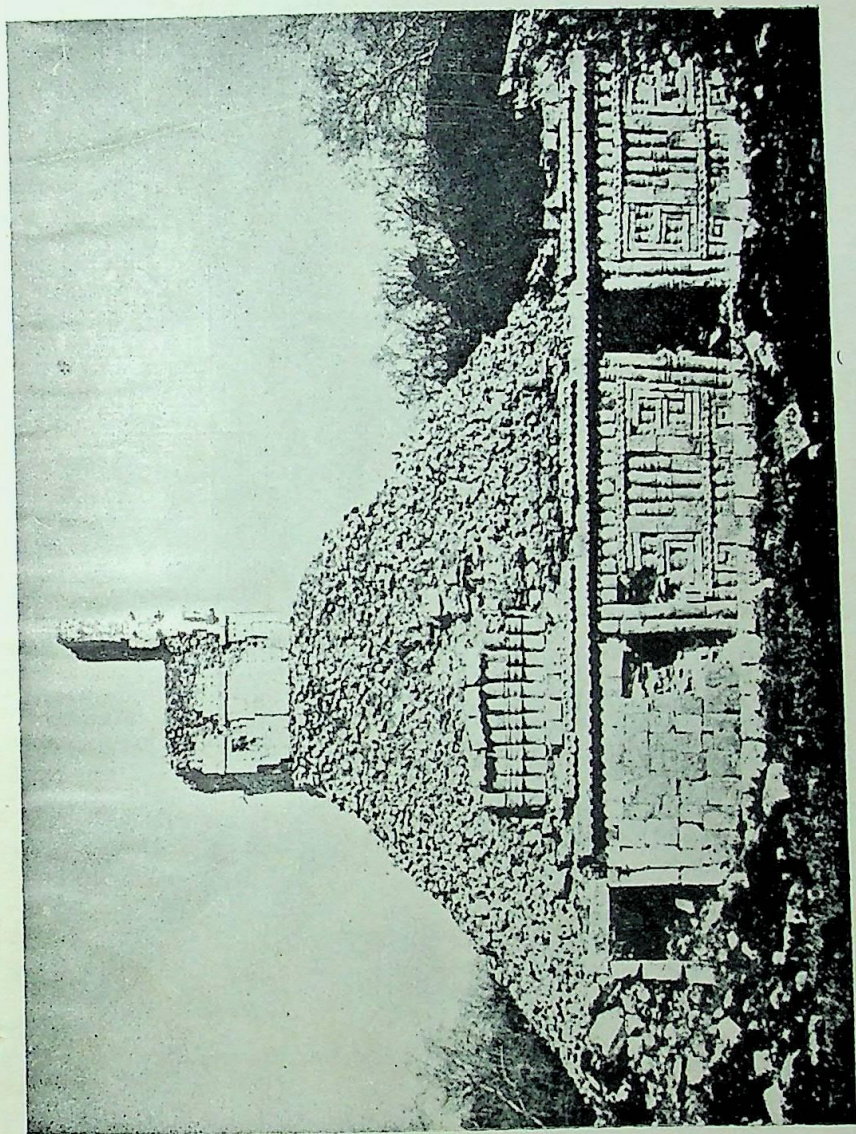


Buddha-like deity still presiding in the ruins of a palace at Uxmal in Mexico. Mark the Hindu canopy.

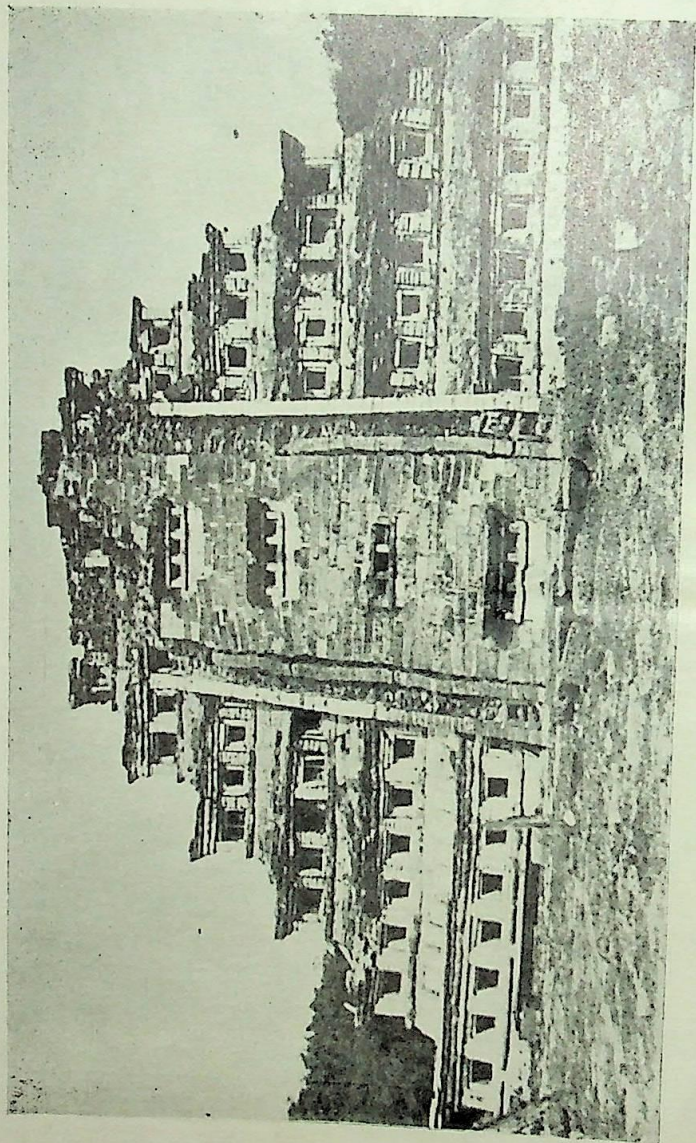


Maya Glory

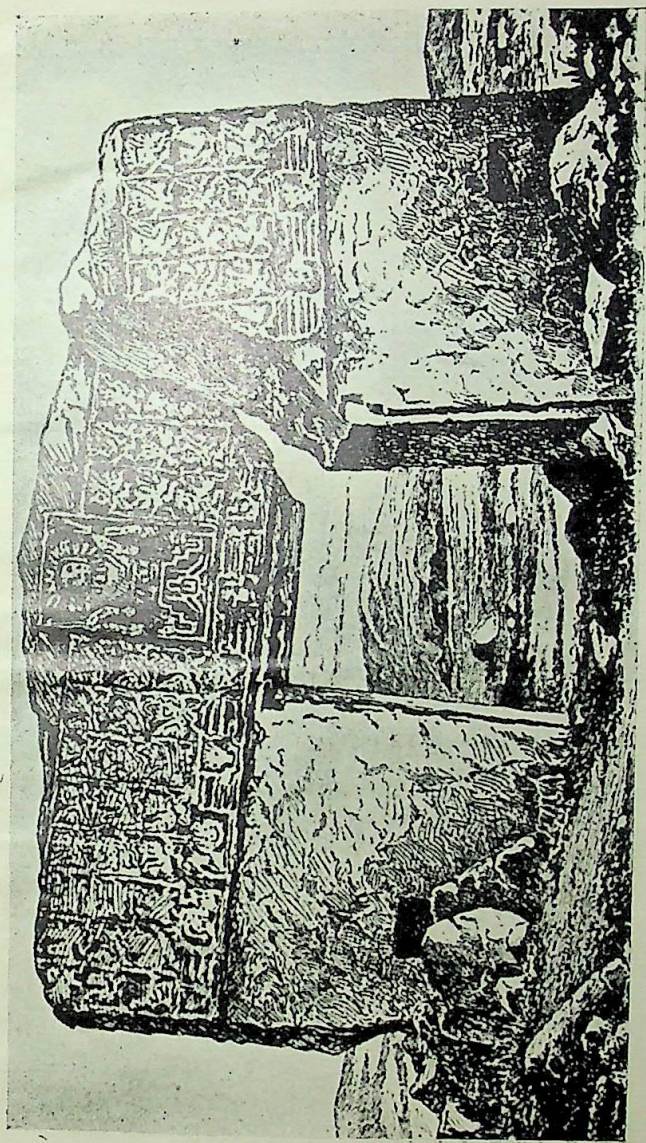
In the ruins of Chichen Itza stands a Maya girl—proud of the past of her glorious race.



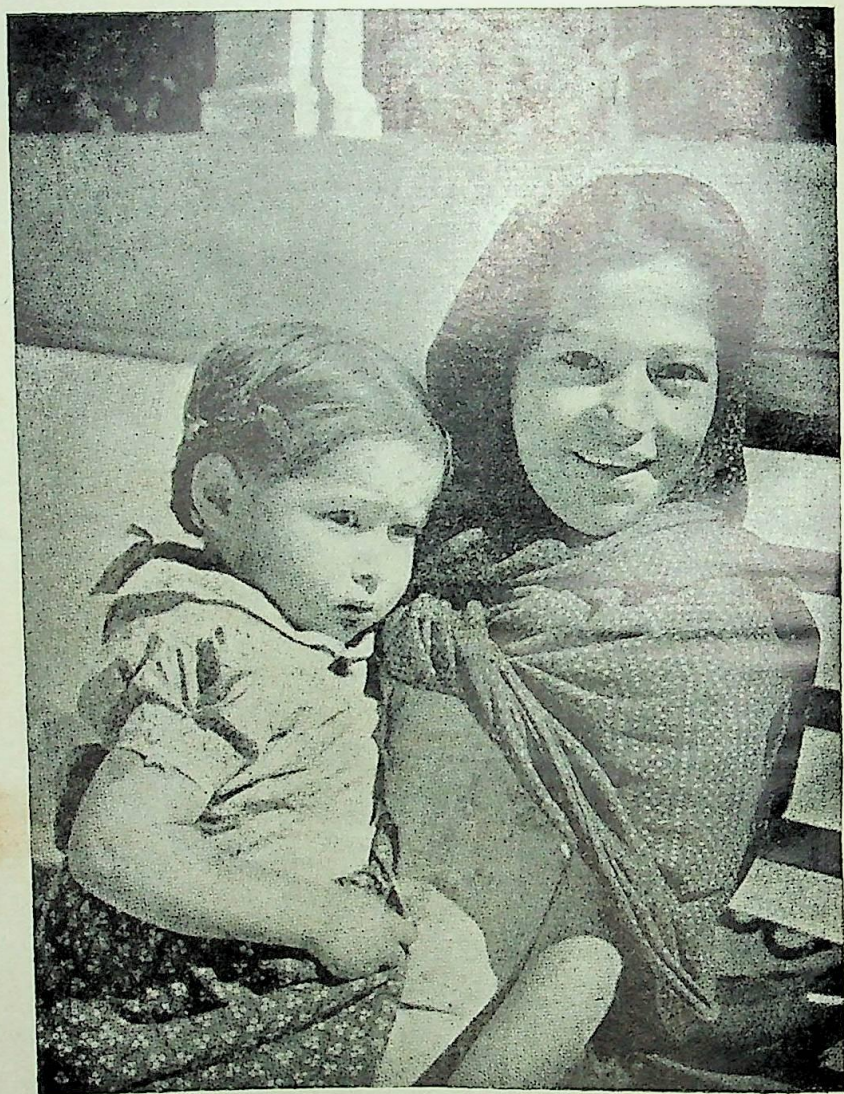
Buddhist Stupa in Mexico
Harichand—a Buddhist monk from Kabul (then a part of India)—visited Mexico in the 5th century A.D. and preached Buddhism.



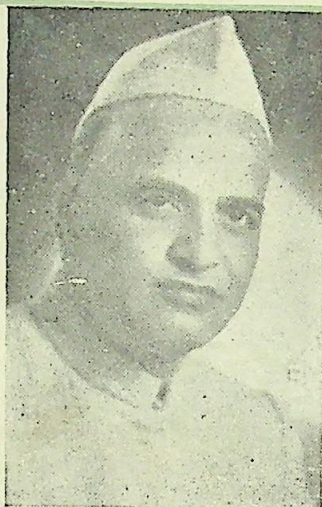
Grand Gopuram in Mexico
Mexico is a land of Gods and Gopurams. This is a seven-storied gopuram (temple) from the interior of Maya-land in Mexico. Here one will not fail to see the imprint of South Indian architecture.



Gateway of the Sun
The historic gateway to the Kailash Temple in Bolivia (South America).



This girl and the child, both typically Hindu, are from Mexico.



THE AUTHOR

Endowed with a keen sense of observation, a facile pen and rare enthusiasm, CHAMAN LAL has something of the questing and intrepid spirit of adventurer and explorer in his blood that sends him far afield in search of knowledge and experience. This is equally true of him in his present state of a *Bhikshu* (one who has renounced the world).

An ardent champion of Indian culture, Chaman Lal spares no pains to propagate the noble ideals inherent therein, and with a pioneer's zeal he spends most of his time in roving missions abroad tracing cultural relations between ancient India and foreign countries. In the short space of six years he has visited Japan no less than 18 times and his studies of the influence of India's culture and civilization on Japan make interesting reading. He has a number of books to his credit notable amongst them being *Secrets of Japan*, *India and Japan*, *Buddha—Beloved of the World*, and *Switzerland*.

Hindu America? is an eminently readable treatise, recording the ancient cultural contacts between India and America. The author's thesis is supported by well-documented extracts from official records and personal observations coupled with a close study of the peoples of the American continent resulting from his several visits to the various countries that go to make that continent. That the ancient Maya civilization which flourished there was greatly influenced by the Indian civilization cannot be gainsaid. Suitable illustrations assist in understanding the main thesis.